THY KINGDOM COME"

OLD SERIES

1935

eatly sub-

chool

or a endid

bout Five yers

5TH ...892

> .879 .603 .358 .226

.702

700

467

400

81

86

250

.203

.172

.112

.193

15

.169

.110

.239

72

.204

162

.140

.120

.114

69

JACKSON, MISS., September 26, 1935

VOLUME XXXVII. No. 38

Oct. 6-Redemption Day In All Mississippi Baptist Churches

Who's Who and What's What

Editor F. M. McConnell has just been in a two weeks' revival meeting at Wevada, Mo.

Dr. Walter H. Brooks, a Negro Baptist preacher in Washington, once a slave, says that the tenant farmer in the South today is worse off than those who were slaves in his youth.

Rev. J. H. Street of Highland Church, Meridian, is with Pastor W. L. Compere in a meeting at Ellisville this week. They propose to "swap work."

Three hundred freshmen at Wake Forest instead of being hazed by the upperclassmen were introduced by them to the president and entertained hospitably.

Through the courtesy of the broadcasting station in Raleigh, N. C., C. H. Dickey will from 11:15 to 11:30 every morning, E.S.T. tell what is going on in the religious world.

Canadian Indians prophesy a hard winter, because birds are going south earlier than usual, rabbits have heavy fur, nuts and berries are abundant, and speckled trout are moving ahead of time.

The following associations meet next week: Franklin at Eddiceton, Oct. 3; Choctaw County at Bethlehem church, Oct. 3; Tri-County at Handsboro, Oct. 3-4; and Kemper County at Scooba, Oct. 4-5.

Booneville, Miss.: Please announce change of date of meeting of Prentiss County Association from October 4th to October 10th. The place of meeting is Mt. Olive church at Geeville.—J. D. Thompson, Moderator.

The aviation lines do not allow any pilot to drink any intoxicating liquor including beer while on duty, nor for twelve hours before going on duty. Pilots are not allowed to take a drink when wearing the uniform. To violate the rule is to be dismissed.

If half of the Baptists in Mississippi would each put every week the price of a package of cigarettes into the church treasury we would contribute a million dollars a year. Or we could pay off our whole state debt and a have half a million left.

A missionary speaker recently said that people who do not give to any missionary or benevolent cause, do so not because they have no religion, not because they have no money, but because they have no information and are not asked to give. One of the queerest conditions we have ever encountered is to find pastors who do not want their people to be asked to give.

Vicksburg: Our annual revival meeting is to begin at Bowmar Avenue Church next Sunday, Sept. 29, extending through Sunday, Oct. 6 or ten days. By invitation of the church the pastor is to do the preaching and R. L. Cooper of Aberdeen will assist in the directing of the music and personal work. Pray for us for a gracious outpouring of the Holy Spirit and showers of blessings from above.—Sincerely, J. I. Boyd, Pastor.

If your Record comes in a Pink Wrapper this week, it means that your subscription expires with this issue. In order not to miss a copy send your renewal in now. Don't wait, you might forget.

Dr. Everett Gill, our missionary to Europe, will return to his field about the first of November

Jackson County Baptist S. S. Association meets at Escatawpa Sept. 29. Subject, Promoting the Kingdom of God. The Cooperative Program is presented by A. G. Moseley, W. A. Murray, J. F. Brock, J. E. Barnes and Bryan Simmons. The afternoon will include addresses by W. W. Robinson, M. E. Hurlbert, J. W. Blades, R. L. Head, N. O. Patterson.

"Just Going To" is a book of stories for juniors. Many people note with regret the fact that the school readers of today, unlike those of a generation ago have few if any stories with moral and spiritual implications. The preachers and churches must themselves supply that lack. This book was intended to meet such a need. It is written by A. J. Sadler, A.M., a Presbyterian pastor who has found pleasure and profit in preaching to the younger members of his congregation. These stories cover a wide range and point their own moral, always apparently wholesome. The book is published by Revell and sells for \$1,50.

If it is true that "Nothing succeeds like success," then, brother A. L. Goodrich is success personified. He came to us on the third Sunday of this month and brought success to us in our debt raising campaign. In two of our churches, Gallman and Pine Bluff, Copiah County, we raised over our quotas easily. It is not flattery to say that brother Goodrich's presentation of this matter was second to none I have ever heard on this subject. He is tactful and not taxing; thorough but not tedious; direct but not dictatorial; enthusiastic but not presumptious, and concludes with a challenge. He also gave us some new ideas on putting on a Baptist Record campaign. All in all his visit was a blessing to us. We hope he comes our way again soon. He is welcome any time.-S. B. Harrington.

"Furtherance of the Gospel" is the title chosen for the new book in the study course prepared by the Sunday School Board. The author is Dr. W. O. Carver of the Louisville Seminary. It is a mission study book and no better could have been selected to write the book than Dr. Carver. He is missionary in spirit, and has studied missions and thought missions and taught missions until he is saturated with it. He has two other books on missions which deal with the subject more exhaustively, but this one is intended for the average person in our churches who wants to know enough about the Bible teaching on this subject to fit him to do his duty as a church member. Our people will find it fills that purpose. Paper binding 40c; cloth 60c. Baptist Book Store.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

LESS THAN TWO WEEKS UNTIL REDEMPTION DAY

Much remains to be done. Information has been given from the Headquarters office. Much of it has been distributed by the Associational Chairmen and by many Church Chairmen. But we should make it unanimous.

Deep earnestness and seriousness on the part of the churches are needed. Without these the campaign cannot succeed. With them it will. If the churches are in dead earnest and are serious and desirous of paying the debts, the money will be raised. The churches will then see that the people know what it is all about. They will familiarize the membership with the facts involved. They will see that the church has an active chairman to lead. The pastor will make earnest and public appeals. The church will be organized with its canvassing committees and the membership who do not respond publicly will be sought by the committee. There will be determination to reach the quotas for the churches. Without this seriousness and earnestness the churches will simply play at it and the goals will not be reached.

It has been observed for quite a number of years that those churches which follow the schedule planned for campaigns do the best work. They begin on time, they advertise, they make their appeals and the contributions on the days scheduled. Many have been failures on the part of those which chose another plan.

Let us remember that the first Sunday in October is the day which has been designated as Redemption Day for the purpose of giving every church an opportunity to raise its goal. On this day the campaign should be presented in every church. This can be done by pastors exchanging pulpits, by securing good laymen to go to one or more churches, and by securing help from the field force or from the colleges. The whole organization should be very much alive and exceedingly active on this day. Sufficient agitation will enable the churches to raise their goals.

Remember too that more than \$16,000.00 in interest came due June 1st of this year. The creditors are appealing for their money. If the Baptists of Mississippi can pay it (and they can), paying is the only way to be honest with the creditors.

October 6th should begin in the churches with earnest prayer that the Lord may lead His people in doing what they promised by contributing funds with which to pay their debts on that day. Do not say some later date will do as well, for the money is past due and the right kind of

(Continued on page 5)

Sparks and Splinters

Calvary Church, Tupelo, is said to have \$24,-500.00 pledged on a new church building.

Pastor J. S. Riser baptized eleven at Blue Mountain on the eighth of September.

J. H. Pennebaker, once student secretary at State Teachers College, Hattiesburg, begins a meeting in his church Sept. 22 at Poinsett, S. C.

Pastor L. N. Claxton reports 125 additions to First Church, Anniston, Ala. Preaching by B. J. Willis of Sumter, S. C.

Dr. D. M. Nelson, president of Mississippi College, delivered the address at the opening of Blue Mountain College on the 19th.

Protestant Ministers Conference in Meridian has agreed on a city-wide evangelistic campaign to begin Oct. 27.

At Tippah County Association I. P. Handolph preached the sermon, A. F. Crittendon presented the Cooperative Program, and J. B. Parker was elected board member, and moderator. One new church was received, El Bethel.

Fourteen years in the penitentiary for a father in Colorado Springs who in a drunken fit beat his little son over the head with a sharpened board. This is just one of hundreds of cases in which we are paying the price of repeal.

The Baptist Record will feature in the near future two or three new departments, of which fuller information will be given a little later. These came by suggestion of people who are interested in making the paper more and more helpful in Christian and church life.

Dr. D. M. Ramsey of South Carolina wrote recently that Will Rogers when making a talk some years ago to the girls of Greenville Female College cautioned them against the ideals of Hollywood. He said he was the only man in Hollywood who had the wife with whom he went to Hollywood.

Recently we spoke of the incoming tide of things to the W. M. U. office which the Baptist women over the state were sending as supplies for one of our hospitals in China. All hands last week were engaged in packing these articles and now six large boxes weighing, we should guess, over fifteen hundred pounds are ready to go. How quietly it was all done! The blessing of God is on this "work of ministering."

North Carolina was not originally Baptist. Episcopalians and Methodists once had stronger churches and more vigorous work in these verdant lands than we had. But, as one mountain dweller explained it to this writer, "These churches didn't seem to suit the folks in this country. They wanted a church where personal freedom and soul liberty was first and where each church was separate and a law unto itself—so the Baptists just suited 'em." That is what some eleven million people of the world seem to have felt.—Ex.

GLORIOUS LIVING

Love lauds no victories that she has won, But strives with burning fervor to achieve The triumph that brings joy to hearts that grieve

Filling each face with brightness like the sun. With modesty love's noblest deeds are done;

With zeal she strives unselfishly to leave Her fairest jewels where they may retrieve Gladness for hearts that grief has overrun.

The splendors of the sun strive not for show Nor grieve if angry clouds shall intervene Knowing their brightness will the mists dispel.

No ardent boasting can make dullness glow;
A flaming jewel never borrows sheen,
And towering grandeur rings no golden bell.

—William James Robinson.

Dr. Geo. W. Leavell's address is Bristol, Va., P. O. Box 712.

It is said that in California six times as much is paid to punish crime as is paid for education.

Brother E. P. Keen of Weir writes from the Seminary at Louisville that he is up to his eyes in work, and that there are more students this year than last.

One of the proverbs of Ed. Solomon: Some People think they are suffering from an inferiority complex, when it is just plain inferiority—no complex at all.

In this country it is said that in eight years government expenses have increased 69%, and educational expenditures have decreased 11%. Seem to be headed toward darkness.

Miss Maud Emma King, who was teacher of English and dean of women in Mississippi Woman's College, is now dean of women in Stetson University.

Somebody suggests a Tobacco Club to pay denominational debts, that is every tobacco user pay as much on debts as he pays for tobacco; and another adds it would put dust in the eyes of the 100,000 Club.

At Eastern Baptist Theological Seminary on Sept. 18-20 was held a ministers' meeting, in which conferences and lectures were featured, the theme of the meeting being "A Vital Ministry for a Critical Age."

The annual revival meeting begins at Clinton on the first Sunday in October. Dr. B. Locke Davis, pastor of First Church, Brookhaven, is to preach. Our people all over the state are interested and will be praying for the meeting.

Mr. Lee Owens of Bartlett, Tenn., has given up the practice of law and proposes to give his entire time to teaching and religious work. He taught Political Science, Economics and History during the summer term at Blue Mountain College. He is available for work of this kind.

A citizen of Torboro, N. C., wrote the Biblical Recorder that in one month after a liquor store was opened in that little city he had seen more drunken people than he had seen in thirty years. This is what happens in almost any similar situation.

Mrs. Mary C. Hardin passed away at her home at Burkburnett, Texas, recently. She and her husband had given hundreds of thousands of dollars to Texas Baptist institutions, including colleges, hospitals and the orphanage. Two schools bear her name, Harwin-Simmons College and Mary Hardin-Baylor College.

Unless the courts adequately punish drunken people who cause the death of others, or serious accidents, then the foundations of society are rotten. The man who ran over a little child in Jackson some time ago and killed him was excused because he was drunk. Such cases as this provoke people to take the matter of punishment into their own hands.

Blue Mountain, Miss., Sept. 18—Mr. R. C. Morrow, Southern States Traveling Secretary of the Student Volunteer Movement conferred today with students of Blue Mountain College in connection with the Quadrennial Convention to be held at Indianapolis during the Christmas holidays, Blue Mountain is the first college visited by Mr. Morrow.

We had an unusual experience Sunday at First Church, New Orleans. Possibly it could be published in the "Believe It Or Not" Column. Among the twenty additions to our church last Sunday, there were two sets of twins. Of course, I expect somebody to come back through the paper and tell about receiving quadruplets or quintuplets.—Jno. A. Huff, Pastor.

I have watched 45 men work for four consecutive days, which is the equivalent of 180 days' work for one man. How men can stultify their consciences, pretending to labor when, as a matter of fact they are killing time, all because it's public funds with which they are paid, I cannot understand. If this work is a sample of the public works over the country, every dollar we invest in that kind of labor is a curse to civilization.—Crutcher, in Witness.

Dr. W. L. Picard some years ago president of Mercer University, and many years a useful pastor died recently at Albany, Ga.

Sometime ago Dr. W. A. McComb announced to his congregation at Flora that he would conclude his service with them at the end of the year. But when the church had appointed a pulpit committee and thoroughly considered the work ahead, they concluded that they would not be satisfied with any other pastor and insisted on his staying with them, and he has agreed to serve another year. The church is now in better condition to render the kingdom a greater service than it has been for several years.

PASTORAL CHANGES: Guy Bellamy goes from Vernon, Texas, to Bethany, Okla.; R. D. Locklider from California to Olivet Church, Oklahoma City; S. M. Morgan from Boise City to Portales, N. M.; S. S. Elliott resigns at Belair, Okla.; E. H. Acuff goes from Arkansas to Claremore, Okla.; K. D. Turner goes from Exchange Avenue Church, Oklahoma City to Mangum and B. M. Jackson of Ft. Worth has been called to succeed him; W. A. Roberts becomes pastor at Tipton, Okla.; T. G. Rogers resigns at Duncan, Okla.; Jas. Weathers goes from Waco to Smithville, Texas; L. W. Rogers goes from Vinton, La., to Orange, Texas; W. A. Reed goes to Sunset Church, Abilene, Texas; J. L. Baggott of Hawkinsville, Ga., has been called to College Park; W. H. Clarke goes from Benito, Okla., to Claude, Texas; R. L. Grimsley resigns Brainerd Avenue Church, Chatanooga.

HALF A CENTURY

Georgetown, Miss., Sept. 21, 1935.

Dear Dr. Lipsey:

I notice in the Baptist Record where you are asking for names of persons who have been taking and reading your paper for the past 50 years. I am now eighty-two years old, wife of A. H. Dale who died several years ago and I feel sure that we have been subscribers for fifty years, if not longer.

I am now living with my daughter, Mrs. L. S. Chapman and we are still taking and reading it, in fact can not get along without it. I enjoy and read every thing in it.

Yours truly,

Mrs. A. H. Dale,

Georgetown, Miss.

ANOTHER TESTIMONY A. F. Crittendon

The following news item by Dr. Joseph P. Boone, pastor First Baptist Church, Macon, Ga., will be of interest to many who know Dr. Boone and to many who are seeking to find God's message to them on stewardship. "Beginning June 1st a large group of our people entered into a Tithing Covenant, for three months, in order that we might meet some financial obligations. At the close of the second month we have paid off a fourteen hundred dollar obligation on the church debt and have brought all our finances up in splendid shape. We are making large plans for the work this fall. We have had over one hundred additions to our church during the past few months."

What Dr. Boone and his church have done to neet a local financial emergency could and ought to be done by every Baptist church in the South to meet the challenging needs and opportunities of kingdom service for the Master. We could pay off the deficits in running expense of our Baptist Home for Children, meet all the financial obligations incident to our program of Christian Education, put on a real State Mission program in Mississippi and join our brethren of the Southern Baptist Convention in sending out many recruits for world conquest, if only half the Baptist churches in Mississippi would "Bring the whole tithe into the storehouse and prove the Lord therewith" for a period of three months and would divide the receipts on a fifty-fifty basis with the Cooperative Program.

E

Thursda

It is ing add in an a good the Mr. I. and No dress. I subject than ar Railroa that it

He de roads in lems ar which made a titudes of rails Partiburden eral ge compet appropri

These

and wa

money

improv

roads

things

may do

concert

more a

The der the be rebiverse is how lot the Market Mark

perceiv

heart

having

membe

days wand he to make had the indebte and reclear to there a is all planate

Som

came

to end

could ing ag and yo standa school, studenthigher would were educated be done operation of the slow p

The bond sissipp to say sissipp series

The lege, u son, the

1935

t of

eful

nced

con-

the

da

the

not

sted

i to

tter

ser-

roes

D.

rch,

City

Be-

to

Ex-

an-

een

nes

at

aco

oes

ag-

ito,

gns

are

50

of

I

for

id-

P.

ne

98-

ne

er

iid

he.

Ve

se

he

111

te

ur

in

st,

pi

se

of

Editorial

PRESIDENT TIGRETT'S ADDRESS

It is a little out of the ordinary for the opening address at a college to be made by a man in an administrative office. But it is a mighty good thing to do, to get another point of view. At the opening of Mississippi College last week Mr. I. B. Tigrett, president of the Gulf, Mobile and Northern Railway Company, made the address. He did the sensible thing in choosing as a subject something which he knew more about than anybody in his audience. He talked on Railroads. He did it because he believes rightly that it is a matter that others ought to know more about.

He discussed the problems which the railroads must now face and work out. These problems are not only those in common with others which all business faces today, but they are made acute by legislation and governmental attitudes which seem prejudicial to the interests of railways.

Particularly he spoke of the undiminished burden of taxation of railroads while the federal government was not only not taxing the competitors of railroads, but actually making appropriations which aid them in their work. These are chiefly highway travel and traffic and waterway carriers. Millions of dollars of tax money are going into highways and into river improvement, much of which is paid by the railroads to support their competitors. These are things worth studying about, that the people may do justly and legislation may be fair to all concerned. Personally we think these matters ought to be subjects of open discussion, in which the whole truth may be brought to light. ____BR-___

WHAT IT'S ALL ABOUT

The finest group of men ever assembled under the best teacher the world ever saw had to be rebuked in the words, "O faithless and perverse generation, how long shall I be with you? how long shall I bear with you?" And again the Master said to these men: "Do ye not yet perceive, neither understand? have ye your heart hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?"

We need not be surprised then if people nowadays with less efficient teaching do not grasp and hold all the facts and truths which go in to make up the sum of Christian duty. We have had the matter of paying off our denominational indebtedness in Mississippi for a good while and repeated efforts have been made to make clear the why and how of the whole thing, but there are some who are still wondering what it is all about. And here is another word of explanation.

Some fifteen years ago our school men became aware that it was an absolute necessity to endow the colleges, or they would not and could not continue. This was due to standardizing agencies, which required that young men and young women must have a degree from a standard college in order to teach in a high school, or to be accepted as a post-graduate student in a university where they went for a higher degree. This meant simply that students would not go to our Baptist colleges unless they were endowed. It had to be done and it had to be done immediately. It was like an emergency operation. The schools could not wait for any slow process.

The only quick way to endow them was by a bond issue. That is bonds were sold by Mississippi Baptists, the money given the colleges to save their lives, and the Baptists of Mississippi engaged to pay the bonds through a series of years. This saved them.

The first to be endowed was Mississippi College, under the plans made by Dr. D. M. Nelson, then Secretary of the Education Commis-

sion, now president of Mississippi College. This was done with the promise by the denomination that the other colleges, Blue Mountain and Woman's College would be taken care of later. The bonds for Mississippi College have been paid off. Those for the other two colleges are most of them yet to be paid. And that's what it's all about.

Now for anybody to stop when the task is only partly done is to fail to fulfill our pledge to these two colleges. Today Mississippi College is strong because the bonds were issued and paid. The professors in the college are getting twice what they got before. Surely every friend of Mississippi College will want to tote fair. The lives of the two girls' colleges depend on the payment of these bonds and the payment of our pledge to them of current support in place of a shortage in endowment.

There is no new plan. It is no change of policy. It is carrying out what we pledged ourselves to do that our girls may be protected in their educational rights.

BE STILL

Many years ago now we heard Dr. H. M. Wharton of Baltimore tell of an incident that came under his immediate observation. A little boy in the family had gone into the bath room and shut the door which fastened by a spring lock on the inside. It could not be opened from the outside without tearing open the door. When the little fellow found himself shut in and not knowing how to open the door, he was terrified. All he knew to do was to jump up and down on the floor and scream hysterically at the top of his voice. This he did till be brought the whole family to the door, and continued screaming until the father by calling again and again to him succeeded in getting him to be still and listen. When he did this the father told him how to open the door, which he did, and came out.

Have you not sometimes seemed to hear the gentle voice of our Father God, when we were in distress, or had some burden on our souls, calling to us to "Wait," "Be still," "Listen." It is better to hear God than for Him to hear us. It is better to listen to Him than to speak to Him. He would calm our souls that we may hear His voice. He would quiet our spirits that we may learn His will; yea learn that He is near, and strong and gracious.

We are living in an era of confusion, of glamor and clamor; of noise and discordant voices of opinion, of clashing theories in state and church; of bewildering happenings and mutterings of impending trouble. Nations are in expectation of almost certain conflict. Before we have gotten away from the devastation of the world war we are threatened with another. A restless world looks to the days ahead with dread. Races and classes clash and endanger oneanother.

Read the Forty-sixth Psalm, from which this message, Be Still is taken. It is description of just such troublous conditions as surround us, or threaten us. The Psalmist says, "We will not fear though the earth do change, and though the mountains be shaken into the heart of the seas; though the waters thereof roar and be troubled; though the mountains tremble with the swelling thereof." There runs a stream of quietness through the soul like a river, making glad the city of God. The Psalmist can look upon wrecked systems with calmness. "Come behold the works of Jehovah; what desolations he hath made in the earth." "He maketh wars to cease." The peace of God comes after it all and over it all. "Be still and know that I am God: I will be exalted among the nations, I will be exalted in the earth. Jehovah of hosts in with us: the God of Jacob is our refuge."

It is a great day when we can realize this calm in our souls. It will be a great day in our churches when we can find in them the spirit of quiet and restful worship in the presence of God. If the noise and clatter could give place to the voice of gentle stillness with which God

spoke to Elijah at Sinai. Too often we write over our pulpits and our choir stands, "The Lord is in His Holy Temple: Let all the earth keep silence before Him"; and turn loose a jaz band, or drive away the spirit of reverence.

THIS IS THE WORK OF GOD

It is well that we can have the whole of religion reduced to such a simple formula that there need be no mistaking what it is. The Bible is replete with sentences which in a few words sum up volumes of truth. Such is John 3:16. Such is Romans 6:23; such again is John 10:10 and many others. But we are concerned now with the one in John 6:29 where Jesus tells the crowd of curious people in Capernaum, "This is the work of God, that ye believe on Him Whom He sent." In this sentence he sums up all that is vital in religion, all that is behind and in the Christian life.

It is worth noticing that Jesus uses the singular, "work," when the questioners had used the plural, "works." Of course he purposely changed it. They said, "What must we do that we may work the works of God?" He said, "This is the work of God." This can mean nothing else than that it will be unnecessary to burden your minds or your souls with a multitude of rules, or a whole system of duties. Just one thing is needful. Do this and all the rest will follow or fall in their proper places. "This is the work of God, that ye believe on Him Whom He sent."

Every word of this is significant, and some of them are intended to be particularly emphatic. "This" is emphatic by its position. In one word he puts his finger on the one thing which sums up the whole content of religion. Another emphatic word is "He," whom He hath sent. A pronoun was not necessary here to make the meaning clear, but it was necessary to make it emphatic. And the position of the pronoun, being the last word in the sentence of the original, was intended to emphasize it. You ask about the works of God, the work of God is to believe on Him whom God himself sent. Nobody can do the works of God who ignores His messenger. It is futility and hypocrisy to ask about the works of God and turn away from the very One whom He sends.

Notice too He says "the work of God," not one of many, but the one that embraces the many, the one without which no other can be a work of God, or find any favor with Him.

Again the tense of the verb "sent" is significant: it is not "hath sent," as most translators have made it, but the simple straightforward past tense "sent," which calls attention to the directness of his mission from God, and not primarily to the fact of his presence with men.

Another word "on" needs a little more careful rendering. It is not believe on him merely, nor in him, but into Him. This means nothing else than that the status of the believer becomes changed by this act of faith. He comes into a new relationship, a new fellowship. Henceforth he is in Christ, has come into him by his act of believing. It is not simply holding correct views about Christ, but it is identifying ourselves with him, to be forevermore encircled by his dominion and love and life.

Now all that has been said is preparatory to the proper understanding of what yet needs to be said, namely that true religion is summed up in personal faith in Jesus Christ as the attested spokesman or representative for God.

There is a wide-spread tendency today to minimize the importance of ones view of Jesus, or the individual attitude to him. We are told that all that is necessary is for us to get his view of life, perhaps his conception of God; but that it is comparatively unimportant what or who you think the son of man is. This is contradicted by every word of the Lord Jesus. Jesus did not merely come to show us the way; he is the way. He did not come simply to teach us the truth; he is the truth. He did not come simply to point the way to life. He is the life.

He himself made faith in Him the sum and substance of religion; the one thing without which there is no real religion.

That this believing in him was not a shallow acceptance of his teaching, and recognition of him as a better teacher than any other, in plain from all the language of this discourse given us in the sixth chapter of John. He says he was not merely like Moses giving them bread from heaven; he was himself the bread from heaven. It was not something that he could give them, for when they said, "Lord, evermore give us this bread," he replied, "I am the bread of life." He insisted that it was himself that was necessary to life; and that he came down out of heaven.

When they still seemed confused and asked, "How can this man give us his flesh to eat?" He made it stronger and said, "Except ye eat the flesh of the Son of Man and drink His blood, ye have not life in yourselves," and repeated it for emphasis. There can be no other meaning to this than that life and salvation are possible only by the death of Christ, and that our Christian conduct and service to God are possible only by personal appropriation of his atoning death, by full acceptance of it as the way of life.

We are not to limit the effects of his atoning death to the forgiveness of sins and the removal of condemnation, but must include all that is called Christian service as the direct outcome of faith in Him. This one thing, believing in Him whom the Father hath sent, sets all the energies of the soul to work and harnesses them to Christian service. This is the work of God. God's work will be reproduced through them who have come into Christ through faith, and through them alone. He is the living God; He lives in us; and He works through us to express His interest in the world and His purpose to save it.

WHAT MAKES A HYPOCRITE?

Careful study of those passages of scripture which warn us against the danger of hypocrisy will lead, as we believe to the inevitable cause of hypocrisy is the fear of man. Whenever the fear of man becomes the determining factor in conduct, instead of the fear of God, that minute the man so motivated and dominated becomes a hypocrite. Some fine teaching on this subject by our Lord is found in His sermon on the mount, and in His discourse in the twelfth chapter of Luke.

This fear of man may be the fear of bodily harm from men; or it may take the more common form of fear of provoking the unfavorable opinion of men. But at heart they are not far apart. The desire to have the favorable opinion of men or to avoid their censure, at root is a fear of some ill that may befall us as the result of their unfavorable judgment. For example the loss of standing, the loss of position or afraid of losing our job or losing money or its equivalent.

Whenever a man is determined in his conduct by what man will think of him or say about him or do to him, he has put up his soul for sale, if he has not already sold it. This can be true of an office-seeker in politics, a placeseeker in an editor's chair, or a preacher in the pulpit, or anywhere else on earth. It is a universal temptation, a danger to which no man in any position is immune.

The men who wrote in the Declaration of Independence the statement about a decent respect for the opinions of meh, were influenced by these opinions to make a statement, but their position was reached and their convictions formed independently of those opinions.

Jesus knew the Pharisees at first hand and saw through them thoroughly. He saw and said that the seat of their trouble was hypocrisy. He told them so. When dining with one of them He pronounced judgment against them. See the eleventh chapter of Luke. And when he came away from the Pharisee's house it bore heavily

on his soul. He spoke earnestly in the twelfth chapter about the "leaven of the Pharisees" which is hypocrisy. And he attributed it to fear of man, "Fear not them that kill the body." Truth is more precious than life. Integrity is not to be deserted in the face of death. The man who is controlled by the fear of man, or what is the same thing, by the desire for his favor, and what this favor would profit him, such a man is a hypocrite at heart. And there is no class of men who need this caution more than religious people. Religion is peculiarly susceptible to hypocrisy. And preachers who are afraid of their folks, and allow such fear to control them have already abdicated and have surrendered to the fear of man.

The only cure for hypocrisy is the fear of God. Our alternative is to fear God or to fear man, to be governed by a desire to please Him or to please them. The fear of God is the soul of genuine religion; the fear of men is the destroyer of religion. Jesus said virtually "fear God and you wont have to fear men." Fear not them that kill the body and can do nothing beyond; but fear Him who hath power (the authority, the right) to cast soul and body into hell. Fear of man is fatal to religion: "He that denieth me in the presence of men, shall be denied in the presence of the angels of God."

In the "sermon on the mount" Jesus sets this fear of man over against the fear of God when he speaks of men praying to be heard of men, and fasting to be seen of men and giving alms to be seen of men, rather than to be seen of God. And he says they who do their righteousness to be seen of men are hypocrites. And he says such regard for men rather than for God will blind the eyes of men so their whole life shall be lived in darkness. It is utterly destructive of all spiritual vision.

Every man must be the guardian of his own soul in this matter, and the danger is universal and to neglect it is fatal.

FELLOWSHIP AND UNITY

If you have a bundle of ties for baling cotton, or a bundle of fishing poles, or a bundle of planks in a lumber yard, it is necessary to have them tied together at both ends, or things will get mixed up. To tie them in the middle or at one end is not enough. And if you expect to keep people in line with one another, not crossed up and not disorganized, you must treat them much in the same way.

The unity of believers is preserved by fellowship. Fellowship is of two kinds. Rather it is like an iron pipe which must be open at both ends. One end is that which receives or takes in. The other end is that which gives out. Fellowship is sharing; sharing is participation in common benefits and taking part in common tasks. This is a two-fold bond.

Now you see what we mean by being tied together at both ends. Christians are bound together by a common origin, a common experience of grace. There is one Lord, one faith, one baptism, one God who is over all and through all and in all. We are fellow partakers of all the benefits of the gospel. This gives us a unity that enriches our lives. The very fact that we have these in common adds greatly to their value and our joy in them.

But there is needed something more than this one tie. It is well to sing,

Blest be the tie that binds Our hearts in Christian love;

The fellowship of kindred minds is like to that above.

But the tie of a common task is necessary to preserve our unity of the spirit in the bond of peace. So it was in Jerusalem, when the early church found themselves face to face with the necessity of providing for the poor. On a yet larger scale Paul induced the churches to join in sending contributions to the saints in Jerusalem. And he commends the Christians at Philippi for their fellowship with him in furtherance of the gospel.

Baptists are held together by the common bond of their love and allegiance to the Lord Jesus Christ, and their devotion to the Word of God. But they are equally bound together by the "work of ministering" which God has put before us. It is a blessing beyond words that we have an orphanage to take care of. We need no ecclesiastical system to bind our people together so long as we have a mission program to grip our souls, and educational institutions that claim our support. We can thank God every day that we live that our fellowship is made strong by the common tasks given us in the kingdom of God.

If you were reared in a large family, or have had the joy of rearing a large family, you do not need to be told that one of the strongest bonds of union is in having something to do. And whenever work ceases the dissensions begin. To keep busy is to keep the peace and preserve the harmony of all.

"THE CHURCH PAPER A REAL NECESSITY"

-BR-

We present below just four reasons for the above caption as given by Dr. Darby Fulton, Secretary Southern Presbyterian Missions. They are good and sufficient reasons, we believe, why every member of our church should read regularly our Baptist state paper.

1. It is a developer of interest in spiritual things.

It is an absolute essential for the family that wants to keep intelligent about church matters.

3. It will impart a spiritual character and quality to your home.

4. The value of the church paper as a testimony to your own interest in the Church of Jesus Christ and the influence of this testimony in the hearts and lives of your children, your friends and those who share your hospitality from time to time.—Ex.

SUNDAY SCHOOL ATTENDANCE SEPTEMBER 22, 1935

| 0 | |
|----------------------------------------|------|
| Jackson, First Church | 964 |
| Jackson, Calvary Church | |
| Jackson, Griffith Memorial Church | |
| Jackson, Davis Memorial Church | 389 |
| Jackson, Parkway Church | |
| Jackson, Northside Church | |
| Meridian, First Church | 669 |
| Meridian, Highland Church | 229 |
| Columbus, First Church | |
| Brookhaven, First Church | 500 |
| Clarksdale Baptist Church | 350 |
| Laurel, First Church Church | 48.) |
| Laurel, West Laurel Church | 48 |
| Laurel, Second Avenue Church | 261 |
| Laurel, Wausau Church | 76 |
| Ellisville Baptist Church | 251 |
| Mt. Oral Baptist Church (Jones Co.) | |
| West Point, First Church | 235 |
| Springfield Baptist Church (Scott Co.) | 104 |
| Clear Branch Church (Rankin Co.) | 103 |
| | |

THE TITHE By A. Pilgrim

Among the laws given to the Israelites Moses are those on tithing. The tithe refers to the tenth part. It might be regarded as a tax of one-tenth, but to Christians who acknowledge God's ownership of all that we have and consider themselves only stewards, then the the becomes rental due unto God. And why does God require funds or goods? Does He not have all that He himself needs and infinitely more? Yes, but paying and giving to God is an act

of wor has pr on thi provide due to time p dom's

Thursd

Here comms find, "the sec is the Levi the he

Deu which all you His h thou c

ings,

leave

and y

passet

And God, a hand Lord Deu an en

the the

less, mand have er ha I I neith for a of th

the v

Lo heave land unto and l

shalt heart II comm Israe corn, incre broug

An Juda broughthe tunto heap

In (whi mane Deut ing:

thy Lord it we

Ch to w word word her by as put is that ie need ple toram to as that ry day strong

6, 1935

r have you do congest to do. ns be-

or the fulton, They e, why reguiritual

family church and testiof Je-

of Jeimony your itality

.104

es to a tax vledge I con the does thave

more?

n act

of worship and it is the only plan that God has provided for the carrying on of His work on this earth. It serves the dual purpose of providing the opportunity to give which is both due to God and is worshipful and at the same time provides for the carrying on of the kingdom's work.

Here are some of the Scriptures giving God's commandments on tithing. In Leviticus 27:30 we find, "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord."

Leviticus 27:32, "And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord."

Deuteronomy 12:5, 6, 7, "But unto the place which the Lord your God shall choose out of all your tribes to put His name there, even unto His habitation shall ye seek, and thither shalt they come:

And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and leave offerings of your land, and your vows, and your free will offerings, and the first things of your herds and flocks,

And there ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee."

Deuteronomy 26:12-16, "When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tilling, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates and be filled;

Then thou shalt say before the Lord thy God, I have brought away the hallowed things out of mine house, also have given them unto the Levite, and unto the stranger, and to the fatherless, and to the widow, according to all the commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten them:

I have not eaten thereof in my mourning, neither have I taken away ought of them for any unclean use, neither have I given ought of them to the dead, but I have hearkened to the voice of the Lord my God, and have done according to all that thou hast commanded me.

Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

This day the Lord thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul."

II Chronicles 31:5, 6, "And as soon as the commandment came abroad, the children of Israel brought in abundance the first fruits of corn, of wine, and oil, and honey, and of all the increase of the field, and the tithe of all things brought they in abundantly:

And concerning the children of Israel and Judah that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the Lord their God, and laid them by heaps."

Deuteronomy 14:22, "Thou shalt truly tithe all the increase of the seed, that the field bringeth forth year by year."

In case there are some who have pledged (which was acknowledging what they are commanded to do) there is this pointed verse from Deuteronomy 23:21: which makes it doubly binding:

"When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee."

Chapter 28 of Deuteronomy is a long chapter to which the reader is requested to turn to in

his Bible and read carefully. Also Leviticus 26. The first part tells how God will bless His people if they will keep His commandments and walk in His statutes. The latter part tells how surely and how terribly they will be cursed if they fail to obey. It is just as clear-cut, and emphatic as anything could be. And yet people will argue that God doesn't exercise a hand in our affairs, that the operation of human powers and physical laws control our affairs, but here is one of the many similar passages which say have surely God will bless for obedience and how surely for disobedience man and nations will be comed. Other passages follow. Deuteronomy 11: 6-29:

Tehold I set before you this day a blessing A blessing if ye obey the commandments of the Lord your God, which I command you his day.

And a curse, if ye will not obey the commendments of the Lord your God, but turn aside out of he way which I command you this day to go after other gods, which ye have not known.

his 11th chapter of Deuteronomy is like the 28 h of this book given entirely to pronouncements of blessings for obedience and cultings for disobedience.

In Malachi 3:8-12 we have the ringing challer e and the great promise.

Vill a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In times and offerings.

e are cursed with a curse: for ye have ob-

Dring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith he Lord of hosts, if I will not open you the windows of hearen, and pour you out a blessing that there shall not be soom enough to receive it.

and I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your sakes, and, neither shall your vine cast her fruits before the time in the field, saith the Lord of hours.

And all nations shall call you blessed: for ye shall be a delightsome land saith the Lord of hosts

(Continued next week)

CONVENTION BOARD DEPARTMENT

(Continued from page 1)

praying will produce the right kind of giving just as it produces the right kind of living.

BLUE MOUNTAIN COLLEGE

The writer talked with the auditor last week upon his return from Blue Mountain College where he had audited the books for the past twelve months. The auditor stated that there was a fine spirit in the college, that the college last year lived within its income and had a surplus of \$7,400.00 to be applied on indebtedness which was made some years ago. He also stated that cash receipts up to Wednesday of last week for the present session amounted to \$14,000.00. He stated also that the books were in fine shape and that the entire capacity of the college was filled with students for the present session.

The President of the college and other members of his staff deserve highest praise from the Baptists of Mississippi for the splendid manner in which the affairs of the college have been conducted. The president is running true to form, for no family in Mississippi has done more for the religious advancement of the denomination in the State than has the Lowrey family.

The auditor auditing the books of our other colleges has not reported, his work not having been completed. We are expecting a good report from him.

CORRECTION

Reverend Gordon Sansing is pastor of New Ireland Church in Newton County, which church was the first to raise its quota for the Debt Campaign, instead of Reverend J. L. Moore who was pastor last year.

LET'S GO

By A. L. Goodrich, Circulation Manager

"Ask the People and They'll Subscribe."

GOING PLACES

Dentville:

Rev. S. B. Harrington is the much loved pastor at Dentville and the building as well as the people show the evidence of his fine work among these good people.

The purpose of our visit was to present the Investment Campaign. Following our presentation, Pastor Harrington showed his faith by his works and they raised their quota and added 25% for good measure.

Incidentally several people subscribed for THEIR OWN Baptist Record. The pastor asked them and they subscribed. It hasn't failed yet.

We were dinner guests in the delightful and hospitable home of brother and sister Herbert Massey.

Gallman:

At night we were with the same good pastor at Gallman. We presented the same objects and had the same results. A later message from brother Harrington informs us that on Monday morning other contributions put Gallman beyond its goal.

Two things were again impressed on our mind by these visits.

First, where the pastor backs the Investment Campaign with WORD, WORK, MONEY, the people will respond and reach their quota.

Second, where the pastors subscribes for, and actively pushes the Record, people will subscribe.

"Ask the people and they'll subscribe."

We were privileged to spend Sunday night in the delightful home of brother and sister Harrington at Gallman.

It was a delight to see the love of pastor and people at Gallman and at Dentville.

0

Laurel:

Starting early and driving fast enabled us to reach Laurel ten minutes before we were scheduled to address the first fall meeting of the Southeast Mississippi Baptist Pastors' Conference. In our travels over Mississippi we haven't seen a larger or more helpful ministers' conference. They had a well planned program and President Gates kept them on the track.

High-lights of the conference were the sermon by Dr. Gates and the instructive and appealing address by Dr. Bryan Simmons.

Several pastor-brethren promised to put on Record campaigns and as usual several subscribed for their own.

"Ask the people and they'll subscribe."

SERVICE PLUS

Recently a railroad went the second mile with us and we want others to know about it.

On one of the rare occasions when the G. M. & N. Rebel was late we were aboard Picayune bound expecting to change at Slidell with sufficient but a short time to catch the Southern train to Picayune. The Rebel being late, naturally we lost hope of making the connection. The G. M. & N. trainmaster, Mr. P. B. Bridges, incidentally heard of our predicament. He voluntarily wired the agent at Bogalusa to phone Pastor Corder about the matter, requesting him to meet us at Bogalusa. And long before we reached Bogalusa a reply was in our hands. And all the telegraphing as well as the long distance telephoning was done at no expense to us:

"Ask the People—They'll Subscribe"

Thurs

NEW TOTAL

ORIGINAL CONTROL OF OF THE ORIGINAL OF THE ORI

GEMS FROM C. H. SPURGEON Forwarded by Rev. A. Cunningham-Burley London, England

Religious Earnestness

Nobody gets on in the world who is halfhearted. If a man wants money he must hunt for it morning, noon and night. If a man longs for knowledge he cannot take a book and ladle it into his brains with a spoon: he must read and study if he is to be a scholar. If a man desires to rise in such an age as this he cannot do it without stern labor. Great discoverers, eminent artists, and powerful orators have all been men of hard work. Handel, who composed such majestic music, practiced so often on his harpsichord that he hollowed out the keys like spoons through his constant use of them. Nothing is to be done without earnestness, and you may not expect that God is to be found, and pardon is to be received, and grace to be had, while you have only one eye open, and are not half awakened out of sleep. What did Jesus say? -"The kingdom of heaven suffereth violence, and the violent take it by force." Heaven's celestial bastions must be stormed by downright importunity. You must take the knocker of heaven's gate, and not drop it from your fingers with a dainty tap, but hammer at mercy's door again and again till you make the infernal deeps of despair resound with your desperate knocks, and cause heaven itself to echo with your hopeful determination that you will enter in, or know the reason why. Oh, knock and knock and knock again, for the door shall be opened when you knock with all your hearts.

Treacherous Peace

One who described to me the earthquake in the south of France, said, "That morning when we roze, I never saw more lovely weather. Everything smiled deliciously across the blue Mediterranean, and the azure sky was without a cloud. Suddenly, without a moment's warning, a tremor seized the earth, and there was a great cry of men and women in their fright." It usually happens, before tremendous convulsions of nature, that there is an ominous calm. You must have noticed, a few minutes before a storm, how awfully still everything becomes. The air is motionless, the birds sit mute upon the bough, not a leaf is stirring, all is silent expectation. Deceive not yourself; with wings of flame the tempest is hurrying on, and while you speak it bursts upon you, casting all things into confusion and amazement. Before the last dread hurrican of doom a soul may be asleep, and all around it there may be a deep calm. Beware of the treacherous peace! Beware of insensibility! Your unfeeling state should warn you that you are given over to destruction. In the higher and colder latitudes, when men feel a sleepiness stealing over them, their companions stir up, and rub them, and will not let them slumber; for to sleep is to wake no more. The man pleads, "Let me sleep a half-an-hour, and I shall be so refreshed." Alas! if he sleeps he shall do ill, for he will grow rigid in the death which frost brings to one. Go on, wise friends, and compassionately shake him! Hurry him to and fro; or rub him vigorously till he grows sore. I cannot get hold of you at this present hour with my hands, nor would I wish to give you a bodily shaking; but, oh, that I could do this spiritually, and wake you up! I cannot leave you to sleep your soul into perdition. Come, woman, you must bestir yourself, you must quit this fatal stupor, this deadly peace; for else you will pass away from the world of hope, and wake up in the dungeon of despair. I have now spoken as much as I think wise upon this terrible subject: may the holy Spirit bless it to you all! It is not my speaking, it is your thinking which is now needed. The Lord move you to holy thought!

Mrs. Janie Lowrey Graves, back from China is expecting to spend the winter in Mobile with her sister Mrs. J. D. Anderson.

THE WRATH OF GOD ABIDES ON THE LOST J. A. Bryant

"And he that believeth not the Son shall not see life; but the wrath of God abideth on him." Jno. 3:36.

Wrath means anger, fury, bitterness, indignation, hatred, an excessive emotion aroused by a sense of injury or wrong. God is holy; His wrath then is the reaction of His holiness against unholiness. His righteous indignation is revealed against all ungodliness. We know that God is a God of love. He is the personification of love. But He is not an effeminate God who indulges men in all kinds of sin. He does not condone sin. He cannot because of His nature overlook sin in any person. We have too long had a lopsided God preached in America. Men have decided that God is too loving and good to punish sin in the present life. In our anxiety to win men Christian workers have not given enough emphasis to the wrath of God. We must swing back now and emphasize the other side of God's nature so that lost men shall realize that they cannot repudiate God and go scot-free.

Wrath is one expression of God's love. Some people are more susceptible to love than others. We have reached this type and most of them are Christians. We have neglected the type of people who by their nature must be appealed to through punishment and the fear of worse punishment. As a result of one-sided preaching we have our churches filled with effeminate Christians. They are eminently worthwhile in the Kingdom of God. But they have more or less the spirit of Eli. They do not speak out against sin. They are too tender-toed when it comes to denouncing sin. They are afraid of hurting someone's feelings. Thus they have caused irreparable harm. Many adamant sinners have gone on to hell because Eli preachers have failed to hurl the truth of God about sin into their very teeth, and charge them to flee from the wrath of God. We are just as responsible to the adamant type of sinner as we are to the more impressible type. God loves them all. His sacrifice was given for all. We are verily guilty concerning this sin, thus neglecting a great part of the human race.

The wrath of God is abiding right now on the lost person. It rests on him. It follows him day and night. The full measure of His wrath will not be poured out upon unrighteous men until the great day of His wrath is come, but His wrath at present is awful enough in its working. When men set themselves against God to undo His work He shall vex them in His sore displeasure. Psa. 2:5, "Then shall he speak unto them in His wrath, and vex them in His sore displeasure." He annoys them, He troubles them, He worries them. He will break them with rod of iron and bring them and their work to naught. In the 78th Psalm the writer rehearses the dealing of God with the Israelites and the Egyptians. Let us be reminded of the fact that not all the Israelites were the children of God. Israel was God's chosen nation but the great majority of the Israelites never became the children of God. Psa. 78:21-"Therefore the Lord heard this and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel; because they believed not in God, and trusted not in His salvation." God blessed them and fed them and led them. They would not respond to His manifold goodness so He poured out His wrath. Verse 31, "The wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel." The finest and strongest of Israel were killed. Still they continued in sin. So their days were consumed in vanity and in trouble. Finally they saw their sins and came humbly to God and were preserved.

The Egyptians refused to bow to the will of God so pestilences were sent upon them. There has ever been a direct connection between sin and pestilence. Sin causes sorrow, disease, pestilence and death. He blotted out their crops with hail. He destroyed their cattle and property with disease, fire, famine, and sword. He sent evil angels among them to broadcast trouble and sorrow. God uses the angels of Satan to work His will. The Devil is the prince of this world. When God allows he will work destruction in every imaginable form. The lost man has no peace because God has withdrawn His hand from him and the Devil afflicts, drives, goads, and destroys him.

Zechariah tells in the seventh chapter how the priests and the people of Jerusalem refused to hearken to God and pulled away their shoulders, and stopped their ears, that they should not hear what God said. They made their hearts adamant stone. "Therefore came a great wrath from the Lord of hosts." 7:12. God would not hear their prayers. He scattered them among all nations, and made their land desolate. He is the same God now. He will not overlook the highhanded wickedness of unrighteous man.

Eph. 5:6, "Because of these things (covetousness, idolatry, filthiness, adultery, etc.) cometh the wrath of God upon the children of disodedience." God is angry with the sinner and we ought to let the sinner know about it. He is already against the evil man and is even now pouring our His fury upon Him. Many a man wonders why everything he puts his hand to comes to naught. Here is the answer: God's hand is against him.

Jer. 18:11, "That saith the Lord; Behold I frame evil against you, and devise a device against you." The Israelites said: "We will walk after our own devices, and we will every one do the imagination of his evil heart." Verse 12. Look what comes upon them: Verse 21-"Therefore deliver up their children to the famine, and pour out their blood by the force of the sword,"-19:4-"And their carcases will I give to be meat for the fowls of the heaven, and for the beasts of the earth. And I will make this city desolate-And I will cause them to eat the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness." God does not change. He has the same disposition toward sin now that He had then. The lost man who refuses to turn when he has had the message of God had just as well get ready for trouble, sorrow, disappointment and death to himself and his fellows. "There is no peace saith my God to the wicked." Isa. 57:21.

No matter how strong a lost man's mind may be he cannot outwit God. No matter how shrewd he thinks he is, the Devil is more shrewd. The natural order is against the lost man. He cannot discover the secrets of nature and use them to his own advantage. The Devil is against the lost man. He is planning and devising every hour to bring him to eternal ruin. No man can outwit the Devil. He knows every method of trickery and deceit there is to be known. He has laid every conceivable kind of trap for the lost. God is against the lost man. He will try the love method. He uses love in every form and manifestation until it utterly fails. Then He uses His wrath. His wrath comes because His love has been outraged, repudiated, and scorned. The lost man is against himself. He is his own enemy. He defeats himself at every step.

Many a lost man goes on in his pride and haughtiness and determines to overcome and win in life's battle by the sheer force of his undaunted will. He is doomed to certain defeat. God's wrath is revealed from heaven against him from the day he deliberately sets himself to walk after his own devices, ignoring the claims of Christ. No matter how far he may go he cannot escape God's wrath in this life. Wrath is behind him, trouble is ahead for him, disaster is upon him, pestilences will follow him, bitterness and defeat will overwhelm him at every turn. The Devil deludes him and makes him believe if he will press on his way he will find victory. This is the sad part? He is deceived and led to believe that God is not the author of all his troubles. "The wrath of God abideth on him."

Tylertown, Miss.

1935

l. He trouan to

this strucn has hand

oads.

how

fused

ould-

i not

earts

vrath

not

g all

s the

nigh-

tous-

meth

dis-

d we

s al-

now

man

d to

iod's

ld I

evice

will

very

erse

21-

the

will

ven.

will

hem

they

i in

nge.

now

s to

had

dis-

fel-

the

may

how

ore

lost

ture

evil

and

rnal

ows

e is

able

the

ises

l it

His

ag-

de-

and

his

inst

self

the

ath

as-

im,

ev-

him

ind

and

"Let Us Give All The Keys To The Lord Jesus"

We Are On Our Way Up

Austin Crouch, Executive Secretary
Executive Committee, S. B. C.

"How are things coming along denominationally?" is a question often asked. This question is not one of idle curiosity. It manifests a real interest in denominational affairs.

The question frequently means, how we are getting along financially. It is this phase of the question that is here dealt with. The answer to the inquiry from the standpoint of gifts is encouraging, even if not entirely satisfactory. The gifts for all purposes, local and denominational, increased in 1934 over 1933 \$1,363,-915.00. There was an increase in gifts to missions and benevolences, State and Southwide, of \$370,894.00. While this is not a large increase, yet it is very encouraging when viewed in the light of the fact that gifts for missions and benevolences in 1933 fell \$1,070,237.00 below the previous

The first seven months of 1935, according to receipts in the office of the Executive Committee, show a gain of \$118,509.98 over the same months of 1934. This would indicate that there has been a corresponding increase all along the line.

Baptists are on the upgrade in their contributions. They are headed in the right direction. It is true that they have a long way to go to reach the peak attained in the year of their largest giving. But it is a matter for rejoicing that the trend has been reversed. For some years the trend was downward. That deplorable, discouraging trend has now been definitely stopped, and, we hope, permanently ended. Baptists are now headed toward the heights. May they keep climbing, slowly if need be, but steadily, always.

WHAT IS AN EVERY MEMBER CANVASS?

It is an effort to enlist every member of the church in making a definite pledge for the financial support of the work of the local church and all causes fostered by Southern Baptists. Each member is solicited and tactfully urged to make a pledge and practice Biblical principles of giving.

-By B. B. Hilbun, First Baptist Church, Pontotoc, Miss.

WHO IS RESPONSIBLE FOR THE EVERY MEMBER CANVASS?

Christ the great head of the church calls the pastors of the churches to have charge of every phase of church life. Of course every member should feel keenly the responsibility for the success of the Canvass, but after all that organization and deacons can do, the success or failure of the effort will rest upon the pastors themselves.

-W. H. Faust, Gordon Street Baptist Church, Atlanta, Ga. The Essential Steps in Preparation for a Successful Every Member Canvass

> By Leon M. Latimer First Baptist Church, Greenville, S. C.

I. Plan Budget Early

 Study needs of church, community and Kingdom causes.

 Finance Committee, representatives of organizations and pastor formulate worthy budget. Church adopt.

II. Inform the People

1. Through church calendar, tracts and posters.

2. Through sermons on Missions, Education, Benevolences and Stewardship.

3. Through speakers in every organization.

 Through visitation by ininformed visitors.

Through prayerfully training the selected canvassers.

III. The Sunday of Canvass

 Sermon emphasizing spiritual motives for giving.

2. Prayer of dedication.

3. Go out two and two.

WHY PREPARE FOR AN EVERY MEMBER CANVASS?

1. Nothing worthwhile happens by accident. A successful Every member Canvass is no exception. Hence preparation is vital.

2. Preparation will secure Efficient Canvassers. Insurance companies do not send representatives out without instructing them. We should be as wise.

3. Preparation will locate residence of all members; will lead to revision of church roll, and will indicate the workers needed.

-Forrest C. Freezer, Tabernacle Baptist Church, Raleigh, N. C.

HOW I PREPARE FOR AN EVERY MEMBER CANVASS

I first call a meeting of the deacons of the church and prepare the budget. We then present this budget to the church for approval. I preach on the causes represented in the budget for at least four Sundays previous to the Canvass. We have four minute speakers in the various departments of the Sunday school, B. T. U., and W. M. U. When the people are informed, they will give.

—C. C. Morris, First Baptist Church, Ada, Okla.

By John R. Sampey, President, S. B. C.

Many persons are willing to accept Jesus as Saviour who hesitate to acknowledge him as Lord. Thousands of men and women, boys and girls are receiving baptism and entering our churches without any definite purpose to obey the Lord Jesus in all things. They are content if their lives do not bring scandal. It is not clear to them that Jesus demands full obedience from all his followers. "If ye love me, ye will keep my commandments." No one has a right to claim that he is a Christian, if he refuses to obey Christ Jesus as Lord.

All the Keys or None

Moreover, the Lord Jesus claims authority over every area of our lives. He is not satisfied with control of certain areas, leaving to us the right to do as we please in other areas. We cannot give him the freedom of the living room and the dining room while shutting him out of the bed rooms and the kitchen. He requires all the keys or he will accept none.

Undivided Allegiance

I have at last surrendered all to my Saviour and am no longer divided in my allegiance. No Christian can have perfect peace and permanent joy until he surrenders every area of his life to the Lord Jesus.

Many church members have just enough religion to make them miserable. If they would seek to please the Lord Jesus in every experience of life, they would be genuinely happy.

◆ ◆ ◆ Jesus Lord of All

Do you know of some area of your life from which Christ Jesus is shut out? Is he Lord of your recreations, or do you engage in practices that he cannot approve? Is our Saviour pleased with the company you keep and the places of amusement you frequent? Would you be ashamed to have him examine the books you read? Do you live by the Golden Rule in your business life?

A radiant surrendered life is the finest witness we can bear to the saving power of our Christ.

SOME ADVANTAGES OF THE EVERY MEMBER CANVASS

It keeps the doctrine and obligation of stewardship before us, and enlists in giving, attendance, and service. Not to give systematically is haphazard. Not to give regularly is negligent. Not to give proportionately is poor. These mean jeopardy, uncertainty, and church poverty. Method encourages careful as well as cheerful giving.

- R. C. Campbell, First Baptist Church, Lubbock, Texas.

Mississippi Woman's Missionary Union

Personal Service-Mrs. M. O. Patterson, Clinton, Miss. Vice-President-Mrs. G. W. Riley, Clinton, Miss.

President-Mrs. Ned Rice, Charleston, Miss. Mission Study-Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader-Mrs. Herman Dean, Brookhaven, Miss. Corresponding Secretary-Miss Fannie Traylor Margaret Fund Trustee-Mrs. D. M. Nelson, Clinton, Miss. Young People's Secty.-Miss Edwina Robinson Training School Trustee-Mrs. J. L. Johnson, Hattiesburg, Miss,

MARGARET FUND STUDENTS

The following sons and daughters of our missionaries are mothered by the Mississippi W. M. U. for the 1935-36 school session:

Theresa Anderson, Blue Mountain, Districts 1 and 6.

Patsy Patterson, Blue Mountain, Districts 2

Cornelia Leavell, Blue Mountain, District 3. Cora Mae Marriot, Blue Mountain, District 8. Carey Daniels, Louisville, Ky., District 5.

Rachael Leonard Meridith, Raleigh, N. C., Dis-

Our W. M. U. Training School Scholarship girls at Louisville, Ky., are Mary Virginia Bennett and Margaret Middleton. Miss Marquerite Parnell is a scholarship girl at Baptist Bible Institute.

Our State W. M. U. scholarship girl at Blue Mountain is Frances Dozier, at Woman's College, Hattiesburg, is Katherine Brand and "The Mrs. A. J. Aven" ministerial student scholarship beneficiary is Mr. A. T. Engel.

Remember these boys and girls at the throne

Our women have been most generous in their response to the call for White Cross material. The assignments were sent to associational superintendents and they in turn made the assignments to the local societies. We have had returns from all the 69 organized associations except Itawamba, Marshall, Montgomery (no assignment made because they have no superintendent), Pike and Union.

\$134.18 in cash was sent besides the material listed below:

200 Sheets

43 Spreads

124 Pajamas

6,313 Bandages

105 Yards of Guaze for Bandages

9,036 Compresses

531 Towels

580 Bars Soap

168 Tooth Brushes

46 Tubes Tooth Paste

76 Boxes Powder

318 Bath Cloths

358 Cards and Bunches Safety Pins

370 Spools Thread

169 Pillow Cases

14 Yards Cheese Cloth

Old Linen.

Ki Kung Shan, Honan, China. July 31, 1935.

My dear Miss Traylor:

Emmett has written to try to express to you our genuine appreciation of the fact that Mississippi will do White Cross service for our Chengchow Hospital. I want to add a word to

You cannot imagine with what keen pleasure I heard the news. I had hoped that Mississippi women would be led to do this very thing, so the word came as an answer to prayer. Of course, I feel very close to the women of my own State, but if anything could drawn me nearer it is this cooperation that you are offering us in our new task.

We are looking forward to beginning our work in Chengchow, Honan, in about two more weeks. (Pronounce that name jung-jo, ho-nan). Dr. Maddry said when he was here that he had assigned Emmett an almost impossible task, but because we believe in a God who does seemingly

impossible things we are not afraid to tackle the job in His name. Do pray that we may glorify Him in everything we undertake for the hospital work. We have nothing to begin on save an empty building, the \$1,000 voted to us by the W. M. U. from the Lottie Moon offering, and the faith to believe that God has called us definitely to this task and so will guide us in the undertaking.

I think Emmett has written you something of our needs in the way of White Cross materials. Since we have nothing you can guess that our needs are not few. I know that our Mississippi women will take hold of this work in willingness and joy. I know that they have always done competently anything they have undertaken. We are depending on them.

We have thoroughly enjoyed our vacation here on the mountain. I have never seen such a beauty spot as this in all China. We have the privilege of watching the moon rise out in the valley east of us, while the sun is sinking in glory behind the mountains west of us. I have never seen anything more beautiful in nature. However, we are getting anxious to get down on the plains and go to work. We would be there now if we could have stood the terrific heat. We grown-ups might stand a temperature that ranges from 100° to 111° but I don't think the children could survive it. They have surely blossomed here on the mountain; I have never seen them look so well.

Thanking you again for your promised help, and pleading earnestly for your prayers, I am Sincerely yours,

Winnie B. Ayers.

Permanent address, c/o Southern Baptist Mission, Chengchow, Honan, China.

-0-YOUNG PEOPLE'S COLUMN

Abeokuta, Nigeria, West Africa, August 23, 1935.

I am spending four or five hours each day in the language study (I am speaking some now). I have seven classes in the school, supervised Bible throughout the school, the kindergarten, counsel two Y. W. A.'s here in the school and a Sunbeam Band at the Native Church. Try to superintend the native Sunday school and when Miss Young is away I am housekeeper for the three of us-Misses Anderson, Perry and myself. These keep me quite busy, but I love it all. Each Sunday too, I find opportunity after my Y. W. A.'s to visit some pagan villages near

Our school is quite nice. It is situated on a slight elevation about one mile from Abeokuta town limits. Coming from Lagos (65 miles away) one must drive straight through the town to reach Idi-Aba, our school. It can be seen from the town and is quite attractive to the sight. Six buildings, including our Mission House, are on the six acres. These buildings are made of mud and iroko weed. The mud walls are covered with a thick layer of cement. The iroko is a very hard native wood and almost ant proof. Yet the ants can work their destruction in a little while and we are almost constantly replacing door faces, etc., to keep the house safe. Since the grass roofs are being replaced by the tin (in larger towns) we have tin roofs.

We have over one hundred girls living on our Compound. They have a native style 'compound' of their own-many rooms surrounding an open court and one entrance. The girls are lovely, though they come from varied pagan and Chris-

tian homes and from many different tribes. We teach them the ordinary school subjects and in addition they do practical work in our mission house. They also do much Christian work in the nearby villages. Seven of these girls are my adopted daughters whom I support. They range in ages from six years to seventeen.

Each Sunday I either walk or ride my bicycle to surrounding villages. Some of the Y. W. A. girls go with me to interpret. The people in these were scared of me at first-they ran from me and children cried for their mothers. They thought my bicycle very queer, too, maybe a devil or the like. I am the only white woman for miles around who rides one. But I find it a great joy and a time and strength saving device. Thanks to the Norfolk, Virginia, W. M. U.!! Now, the people are more friendly. The children became friendlier and soon they met me at the gate; then they came a little farther, until now they watch for me half way down the path and push my bicycle to the village. The little unclothed children will rush to their homes for their aso (cloth), the shouting and singing arouse those on the farms or those at the river and soon we have quite a crowd gathered for our little service. Stories of Jesus, health talks, singing and games make up the program. One by one the curious grown people slip into the service. Last Sunday I had the joy of telling the story of Jesus to the chief of one village. He had not dared to come to the service, for fear of losing his chieftainship or of being criticized by his sango (a heathen god) people. But this time he stood in his door and listened. I took one of the girls with me and went to salute him and to tell him about the Saviour. He listened attentively and interestedly, and asked many questions. He promised to be thinking and praying about our message, and said he would be coming to our church. Repeatedly members of his household tyed to get him away from us but he refused to leave. It seems so difficult to win the adult people, yet nothing is impossible with God. Pray for this chief, pray for our village work, our little children, for Africa's unsaved. Don't forget Africa! Your missionaries need your prayers, too.

I am looking forward to my first experience in naming a new African baby. The little girl was born five days ago and in three days the friends and relatives will have the naming ceremony. I felt proud and honored when asked to give the baby a name. I am thinking of many I should like to give-maybe you will like them, too .- Ebun, which means 'gift,' 'Ayo-, 'joy,' Dupe, 'thank you,' Olatunde, 'honor has come again,' Funmilayo, 'it gives me joy,' etc. The Yoruba names are very pretty, I think, and they always mean something. At the ceremony each person present gives the child a name and he or she afterwards call the child by the name he or she gave. So you can see: these people have many names. I must take a gift to the parents of the child, too.

> Your missionary friend, Ruth Walden.

> > -BR--

Houston: The Baptist Church yesterday celebrated its 93rd anniversary, and also the 12th anniversary of the pastor, the Rev. W. C. Stewart. A splendid report of the work during the past 12 years was made by the pastor, showing that over \$66,000 had been raised by the church for all purposes during his pastorate.

Uh Publi Missi

Thurse

SUBSC Enter 1918, a sissippi

REN your readdress for a crenewa the list Obitu form of riage to over the

E

Pread met Sept. the p atten minis John H. H Hend Dorre son, J. L. Brela Th

57 cl the "Lea terta sprea shade E. R enter R. B

tend,

stead It one (ent Sprin two D. P to be cussi meet lowin

and welc Bi son Cent

hope effic Re tain

ters,

The Baptist Record

Published every Thursday by the Mississippi Baptist Convention Board

R. B. GUNTER, Cor. Secretary
P. I. LIPSEY, Editor

SUBSCRIPTION: \$1.50 a year, payable in advance.

Entered as second-class matter April 4, 1918, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing usfor a change of you do not send in your renewal your name will be dropped from the list.

d in

sion

the

my

ange

ycle

. A.

e in

rom

They

e a

for

it a

vice.

U.!!

iren

the

now

and

un-

for

ging

iver

for

lks,

One

the

ling

age.

for

eing

ned.

to

our.

and

ink-

said

edly

way

dif-

is

ray

for

our

ence

girl

the

ere-

l to

ny I

em,

oy,

ome

The

hey

each

he

ave

ents

ele-

12th

C.

ring

ow-

the

the list.
Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

Our Advertising Department is in charge of Jacobs List Inc., Clinton, S. C. Soliciting Offices: E. I., Gould, Manager, New York Office, 40 Worth Street, New York, N. Y.; W. R. Sperry, 360 N. Michigan Ave., Chicago, Ill.; Geo F. Dillon and Julian A. Kirk, 500 National Fidelity Life Building, Kansas City, Io.; G. H. Ligon, 421 Hiltmore Ave., Ashville, N. C.; J. W. Ligon, 729 Park Drive, N. E., Atlanta, Ga.

East Mississippi Department By R. L. BRELAND

North-Central Assembly The North - Central Baptist Preachers' and Laymen's Assembly met with New Liberty Baptist Church, Webster County, Monday, Sept. 16th. The attendance among the preachers was fair and the local attendance was good. The following ministers attended: Roscoe Hicks, John E. Gore, L. J. Crumby, John H. Hooks, J. F. Hartley, E. R. Henderson, J. L. Dorroh, Jesse Dorroh, J. M. Spikes, Vernon Wilson, Dewitt Golden, W. W. Yearger, J. L. Hamby, E. L. Salley, R. L. Breland, J. W. Hicks.

The discussion was Isaiah 51 to 57 chapters. J. W. Hicks preached the sermon from Psalms 2:12, "Learning to Trust Jesus." The New Liberty church and community entertained the visitors in a great way, spreading an abundant meal in the shade of the trees at the noon hour. E. R. Henderson is pastor of the entertaining church. Our secretary, R. B. Patterson, was unable to attend, so J. M. Spikes acted in his stead.

It was voted to have a "protracted meeting in October, spending one day and night with five different churches, including Slate Springs, Bethel, Pleasant Hill and two others in that section. Rev. L. D. Posey of Louisiana, has agreed to be present and help in the discussions. It is supposed that this meeting will be held the week following the third Sunday in October. This should be an interesting and helpful meeting. Come and be welcome.

Brother Jesse Lowe Henderson, son of Rev. E. R. Henderson of Central Baptist Church, Grenada, has been licensed to preach. It is hoped that he will be as loyal and efficient as are his father and grandfather.

Recently Fellowship (Bellfountain) Baptist Church, Webster County, ordained two young ministers, brethren Roscoe Hicks and

Vernon Wilson. Pastor J. W. Hicks was assisted by Elders L. E. Roane, John E. Gore, J. M. Spikes and a number of other preachers. Both these brethren are closely related to preachers, so should make good in the work. Best wishes to them.

Pastor John H. Hooks has resigned the pastorate of the First Baptist Church, Grenada, Miss. It is not known where he will locate after December 1st. Hope some good church in our own state will secure the services of this good man and his helpful wife. Sorry to lose them from our midst. They have done a good work at Grenada during their five years stay there.

Our section has lost another good pastor in the going of Pastor Silas B. Cooper from Sardis to Second Baptist Church, Tupelo. Best wishes to him in his new field of labor.

Well, it looks as if war is inevitable in Europe. Satan is the source of all war, greed for gain the secondary cause. If our government learned a lesson at all from the other war she foolishly entered, called the world war, she will stay out of this one. The rich grow richer during a war, and the poor grow poorer and fight the battles. Stay out, America!

Last week brother Graeser of the Baptist Home for Children, was in north Mississippi collecting food for the 263 children who are in the Home. This is the only way our children are being fed now, so we Baptists should give liberally to this cause as he passes our way. A better plan should be devised at our next Convention meeting.

I am reliably informed that Rev. W. R. Storie is now located at Maben, Miss., where he serves halftime the Maben Baptist Church. For some years he has been located at Duck Hill, Miss. He, perhaps, still preaches back in this section part of his time. Sorry to lose this good pastor from our part of the state.

Rev. W. E. Winstead of Union, writes: "My meeting at Mt. Vernon was a fair success, only had 3 additions by letter but had good crowds and good interest. We had four more additions to the church at Mt. Nelson the fourth Sunday. Two of these were by letter and two more for baptism." At Mt. Nelson the writer assisted in the meeting in July.

Pastor Harry R. Borah of Courtland, Miss., Baptist Church, writes relative to a young man from his church now in the CCC Camp at Coffeeville. If all pastors would follow their boys when off from home perhaps a less number of them would go astray.

Coffeeville Baptist Church held her Sunday evening service out at the near by CCC Camp recently. Chaplain Alexander delivered a splendid address. A goodly number of the 200 boys in camp attended the service and many from town. The captain gave us a hearty welcome, and invited us to come again.

"Now, then, what should a polite little boy say to a lady who has given him a cent for carrying her grip?"

-----BR----

"I'm too polite to say it, madam."
—Ex.

"THINGS REMEMBERED"

By C. H. Spurgeon

Forwarded by

Rev. A. Cunningham-Burley

Putney Central Baptist Church

London, England

Spurgeon's Early Years When I was a child, and went to school, I remember learning out of a book called "What and Because." Things one learns as a child stick in the memory; and therefore I like a text which has a "because" in it. Here it is: "Let them ever shout for joy, because thou defendest them." Emotions are not fired by logic; and yet reasons furnish fuel for the flame. A man may be sad, though he cannot explain his sadness, or he may be greatly glad though he cannot set forth the reasons for his joy. The joy of a believer in God has a firm foundation: it is not the baseless fabric of a vision. The joy of faith burns like coals of juniper, and yet it can be calmly explained and justified. The joyful believer is no lunatic, carried away by a delusion: he has a "because" with which to account for all his joy-a reason which he can consider on his bed in the night-watches, or defend against a scoffing world. We have a satisfactory reason for our most exuberant joy: "The Lord hath done great things for us; whereof we are glad." Philosophers can be happy without music, and saints can be happy despite circumstances.

I remember an earnest Christian woman who saw me when I was first converted, full of the joy of the Lord, and joyfully assured of my salvation in Christ Jesus. She seemed distressed at the sight of so much joy. She shook her head. She looked at me with that heavenly-minded pity which these good people usually lay by in store. It seemed to her a dreadful thing that so young a Christian should dare to know whom he had believed. If you had been a Christian a hundred years you might perhaps begin to think it possible that you were saved; but to believe in the Lord Jesus Christ right straight away like a little child, and at once to rejoice in his salvation, seemed to this dear old Christian woman to be an act of such shocking temerity that she could only shake her dear head and prognosticate all sorts of horrible things. Since then I have found a great many like her; and when I have seen them shake their heads they have not shaken me half so much as she shook my heart on that first occasion; because I know them now, and I know that there is nothing in that shake of the head after all. The fact is that they ought to shake their heads about themselves for getting into so sad a state while this text stands on the sacred pages, "Rejoice evermore." It cannot be a wise and prudent thing to neglect this plain precept of the word. It cannot be an unsafe thing to do what we are commanded to

I remember when a boy being taken to see the residence of one of our nobility, and the good friend who took me noticed my astonish-

Best for Babies!

GUARD the health of babies and growing children. Mrs. Winslow's Syrup gives a mild, natural, yet thorough action without straining the system. This liquid laxative safely relieves gas colic and sour stomach resulting from constipation. At all drugstores—only 35¢.

Be sure to get the genuine.

Mrs. Winslow's Syrup-

ment at the largeness of the house. I was amazed at it, having never seen anything like it, and so I said, "What a house for a man to live in!" "Bless you, boy," said he, "this is only the kitchen!" I was only looking at the servants' apartments, and was astonished at the grandeur thereof; but the mansion itself was a far nobler affair. Oftentimes when you see what the Lord has done, you are ready to cry out, "How can all this be? His goodness, his mercy, is it as great as this?" Rest assured that you have only seen a little of his goodness, as it were the kitchen of his great house: you have not seen the palace of the Most High, where he reveals his full power and splendor.

-0--

I remember an old man who was a nursing-father to all the young men in the parish where he lived. This one thing he used to do, there was scarcely a lad whom he would not know and speak to, and there was a time with most of the lads when he specially sought to see them decided. Suppose one of them was going away to London, he would be sure to ask him to have a cup of tea with him. "You are going away, John," he would say, "I should not like you to go without spending an evening with me." If it was a fine sunshiny evening, he would say, "You know I have often talked to you about the things of God, and I am afraid that as yet there has been no impression produced. You are going to London, and will meet with many temptations, and I fear you may fall into them, but I should like to pray with you once before you go. Let us walk down the field together." There was a tree, an old oak tree in a solitary place, where he would say, "To help you to recollect my words better, we will pray under this tree." The young and the old knelt together, and the old man poured out his soul before God; and when he had wrestled with God, and talked with his young friend, he would say, "Now, when I am dead and gone, you will perhaps come back to the place where you lived when a youth: let that tree be a witness between God and your soul, here I wrestled with you; and if you forget God, and do not give your heart to Christ, let that tree (Continued on page 12)

GRAY'S OINTMENT

BOILS

Superficial Cuts and Burns and Minor Bruises. 25c at Drug Stores.

Sunday School Lesson

Prepared by L. D. Posey

For September 29, 1935

······

Subject: John, The Minister and His People.

Golden Text: Beloved follow not that which is evil, but that which is good. He that doeth good is of God; but he that doeth evil hath not seen God. 3 John 11.

Scripture: 3 John. For supplemental study, all three of John's epistles should be read.

Time: It is believed that John was born about the time Jesus was; that he lived almost to the close of the first century of the Christian era, and that he wrote his epistles about A. D. 90.

Place: John's birthplace is not known, but was most likely near Bethsaida, the home of Andrew. Peter and Philip. He may have written his epistles in Ephesus, but no one now knows for certain.

Introduction

If the teachers of the lower grades in the Sunday schools will learn some of the visions given John while on the Isle of Patmos, and tell them to their pupils, they will have no trouble getting their attention. Please remind the children that John saw in vision what will be in reality some time.

Teachers of the adult classes will find the time too short to make a thorough study of this man's remarkable life and wonderful useful-

The Lesson Studied

John and his brother James were first cousins of Jesus, and two of his first four chosen disciples. This shows us the firm hold Jesus had upon some of those closest to Him by human blood, and increases the unimpeachable evidence of the anthenticity of the New Testament Scriptures. When we remember that James, John's brother, was the first of Christian martyrs, and that John was banished to Patmos because he was a Christian, it is unreasonable to even suppose that by any means, human or demon, they could have been deceived into believing Jesus had risen from the dead, and thus proved Himself God in human flesh, if it had not been true. These facts show what rank fools men are who now dispute the resurrection of Jesus. Since the resurrection is the foundation upon which our salvation stands, we cannot give too much time to the study of the assurances of it.

In John's writings, he never refers to himself by name, but always by the expression, "The disciple whom Jesus loved." It is generally conceded that he and Andrew were the two disciples of John the Baptist to whom he said, "Behold the Lamb of God." Thus he became the first disciple, one of the first four apostles, and the last of the twelve to die. To him were given honors vouchsafed to no other man. It was he that reached the sublime height by which he comprehended fully the Deity of Christ in His pre-existent

state, and in which He was the Creative agent of Deity in the construction of the universe. While Paul was caught up into the third heaven, and saw things he was not permitted to make known it was given to John not only to see, but to bring down and record for us the great future glory as it awaits the redeemed. Not only so, but he saw the final overthrow that awaits Satan, and all those whom he deludes into a rejection of the gospel and are therefore eternally

In the crucial hour of the betrayal, John was the only one of the twelve that walked boldly into court with his Lord. And, so far as the records show, he was the only one of the twelve that stood by the cross and saw the Savior die. Also, he was the first man to reach and enter the empty sepulcher. In view of all these facts is it strange that he believed in the Deity of Jesus; of His bodily resurrection and ascension; that he wrote about Him as no other man did, both in extent and doctrine? Is it any wonder he closed his gospel record with these words: "And many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name?" These two verses of scripture contain the bedrock of all theology: The fact of God; the fact that Jesus Christ is His Son, therefore God in the flesh: the fact that Christ is the anointed to be, and is Jesus the Savior; the fact that salvation comes through faith in Jesus the one who saves, and that all these were attested by miracles, the greatest of all being His resurrection. Only eternity will be long enough for us to comprehend its sublimity and praise Him for His grace.

Other than what we find in John's writings, we are almost entirely dependent upon tradition for any history of his work. He soon passed from view in Acts, and is mentioned by name only one time in the epistles, and that by Paul in Gal. 2:9. His life work might better be compared to the power of gravity than that of the tornado or earth quake; silent but powerful in its workings.

While we have John's third epistle as our scripture study for this lesson, we find in his first epistle the secret of the purpose of his writings: namely, John 1:4: "that your joy may be full"; 2:1: "that ye sin not"; 5:13: "that ye may know that ye have eternal life." In view of the first and last of these statements, it should be unnecessary to admonish Christians as John does in the second. But alas, the weakness of unregenerated human nature!!!

What a blessing to have for pastor a man, even in the smallest degree, comparable to John!!! But under the present regime, that can never be enjoyed. Almost without exception, about the time a man's knowledge of the Bible, and his experience in dealing with lost souls, and leading them to Christ prepare him to do his best for the

glory of God, because his hair is gray, he is set aside for the novice, in order to please the worldly minded in the church. If the custom now in vogue had been the course of action in the age in which John lived, we would have been deprived of his wonderful writings which are but an index to his life of great usefulness, and the sweetness and ripeness of his Christian experience. Had the business, educational, commercial and political world dealt with men as the churches now deal with preachers, the world would have been deprived of the best in the life of such men as Gladstone, Edison, Ford, and all the judges of the United States Supreme Court. How true to present conditions the words of Jesus which he put into the mouth of his character in the parable of the unjust steward, and had him say, "the children of this world are in their generation wiser than the children

In John's third epistle which we are supposed to study today, we have some very "down to date" things to consider. First, there was the faithful Gaius to whom the letter was written John's desire was that Gaius might prosper and have good health. Why? Because he had been apprised of the faithfulness and liberality of that man of God. He had entertained without charge, and then paid the further traveling expenses of those sent out as missionaries to the Gentiles. In so doing, he became a partner in the gospel.

Then there was Diotrephes who loved to have the pre-eminence. He must have been chairman of the "board" of deacons, whose special duty it was to hire and fire any pastor who condemned sin, and preached the pre-millennial coming of Christ. I think sister Diotrephes was president of the missionary society. How their progeny has increased as the years have rolled

Finally, let us take courage and thank God for good old man Demetrius, plain ad unassuming, but loyal and faithful to the pastor and the cause of Christ. May the Lord increase his tribe. -BR

REV. B. FR. HASTY, D. D. New Field Secretary, Relief and Annuity Board -0-1

It gives me pleasure to announce the appointment of Reverend B. Frank Hasty of South Carolina to the position of Field Secretary of The Relief and Annuity Board of the Southern Baptist Convention.

Brother Hasty entered upon his duties September 1, and makes Greenville, South Carolina, his headquarters. He will, for the present, spend most of the time in the eastern tier of states, that is, the states along the Atlantic Seaboard; however, occasionally he will be reaching points in other states as

To relieve Eczema and give skin comfort nurses use Resinoi

Get Rid of Malaria!

Banish Chills and Fever!

To conquer Malaria, you must do two things. (1) Destroy the infection in the blood. (2) Build up the blood to overcome the effects and to fortify against further attack. There is one medicine that does these two things and that is Grove's Tasteless Chill Tonic! The tasteless quinine in Grove's Tasteless Chill Tonic destroys the malarial infection in the blood while the iron builds up the blood. Thousands of people have conquered Malaria with the aid of Grove's Tasteless Chill Tonic. In addition to being a noted remedy for Malaria, it is also an excellent tonic of general use. Grove's Tasteless Chill Tonic is pleasant to take and contains nothing harmful. Even children like it and they can take it safely. For sale by all drug stores. Now two sizes-50c and \$1. The \$1 size contains 21/2 times as much as the 50c size and gives you 25% more for your money.

circumstances may require.

Brother Hasty is a vigorous young man with splendid training He first graduated from the King's Business College, Charlotte, North Carolina, later from Furman University, Greenville, South Carolina, and then from the Southern Baptist Theological Seminary. Louisville, Kentucky. He has been in the pastorate more than ten years, his last pastorate being at Summerville, South Carolina, cov ering a period of eight years. He was a successful pastor and is a pleasing and effective preacher His business experience prior to entering the ministry has prepar ed him in definite ways for the task upon which he has now entered. For a short time during his student days he was a highly successful life insurance agent and every effort was made by the company which he represented to induce him to continue in that field. The writer has had him in mind for work with The Relief and Annuity Board for several years and is convinced that we have the right man for this great work.

I commend him on behalf of The Relief and Annuity Board to preach ers and churches and all denominational interests in the South, and bespeak for him the sympathetic cooperation of all our people.

Thomas J. Watts, Ex. Secty.. The Relief and Annuity Board of The Southern Baptist Convention. Dallas, Texas.

HR. Mrs. Peter: "This flat is so small I feel perfectly miserable at the thought of having company."

Friend Husband: "And then, just because misery loves company, you ask 'em to call again."-Ex.

For SORE EYES



A few drops of Dickey's Old Reliable Eye Wash

cleanses, soothes and promotes healing. Used for 60 years. Genuine in red box, 25c at drug stores.

DICKEY DRUG CO. - Bristol, Va.

Headache Relief!

Crazed nerves, headaches, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quicker to STAN-BACK, the wonderful "Balanced Prescription" that leaves no unpleasant aftereffect. Try STANBACK FREE. Mail this ad to STANBACK, Dept. A. Salisburg, N. C., for a FREE full size package.—Adv.

THE helpi

Thur

ing Revi this been servi almo my I and evan than ing this when listic

> possi perh for t work at th the s

so at

es a coope which own prise W orga

> chur and o secra man obtai ever quair er ne cond has ered. in b

objec mini spiri chine mach ure.

M

help and in b way-(1 of th es. (2 vive

chur King (3 depa have the

servi a, with b.

with ing. with atter Th er!

that

ove's

c de-

lood

Chill

rem-

llent

eless

25%

ning.

ing's

orth

Uni-

aro.

hern

been

ten

g at

her.

r to

par-

task

For

dent

sful

ef-

any

iuce

The

for

uity

con-

mani

The

ach-

ina-

and

etic

of

nall

the

iust

S

THE ALL THE WAY THROUGH REVIVAL By Len G. Broughton

As most of my friends know, I am giving myself altogether toward helping pastors in what I am terming "The All The Way Through Revival." My whole ministry in this country and abroad has ever been keyed to evangelism. While serving as pastor of large churches almost from the very beginning of my ministry, I have also gone here and there doing the work of an evangelist, and I most humbly and thankfully acknowledge the blessing of God upon my ministry of this character. Many have been the times during the years gone by when I have felt impelled to give up everything for general evangelistic work, but I have always been so attached that it has seemed impossible to let go. I feel now that perhaps the Lord has held me back for the special kind of evangelistic work which I feel is so imperative at the present moment.

Below Par

It only needs an honest facing of the situation to see that our churches are spiritually much below par. This is evidenced by the lack of cooperation and general support which they give not only to their own work but to the larger enterprises of the Kingdom.

Organized Machinery

We have at present the greatest organized machinery that the church has ever known. It is set up and operated by wise, able and consecrated men and women, and along many lines encouraging results are obtained from it. Still there is, as everyone knows who is at all acquainted with the situation, a great and growing lack of spiritual power necessary to cope with the world conditions that we have to face. To overcome this the church itself has got to be in a sense rediscovered, and spiritually revived. To aid in bringing this about is the main objective of my present type of ministry. The church that is not spiritually stronger than its machinery is weakened by it, and the machinery itself is doomed to fail-

The Needed Emphasis

My longing, therefore, is to be of help to our vast army of striving and sometimes struggling pastors in bringing to pass a real "all-theway-through revival."

(1) To revive the spiritual life of the membership of the church-

(2) To bring the spiritually revived into personal cooperation for the strengthening of the local church and the on-going of the kingdom

(3) To make more vital every department of church work, and to have all departments contribute to the building up of the preaching services of the church:

a. The Sunday morning service with the Sunday school attending.

b. The Sunday evening service with church and community attending.

c. The week night prayer service with all the official church family attending.

The lack of this kind of co-ordina-

tion in behalf of these services I have found to be the most serious defect in the church of today.

(4) With all this in mind it is only natural that much attention is given to reaching the unsaved and bringing them at once into church membership, with the warmest possible spiritual atmosphere to welcome them.

(5) Along with these objectives, the financial support for the church at home and for Kingdom building throughout the world is spiritually and Scripturally stressed, and all the aid possible from a varied and extensive experience is given.

In all my evangelistic and Bible teaching experience I have found that the only abiding hope for strengthening the financial side of our work is in maintaining a spiritual church. We need numbers and we need money, but we must remember that a genuine spiritual revival is our hope for obtaining this need. We will obtain all that we are after as we build a spiritual church.

To this end my task is set, and God is giving unmistakable evidences of His favor and power. The simplest form of service is the one, in my experience, which God seems to bless most.

I always endeavor to hold special services in connection with the various departments of the church, stressing the importance of loyalty to Christ and the whole church program. I prefer to put in two full weeks, including three Sundays. It takes this time to do best work. Sometimes it is not possible to give more than ten days, but this is exceptional.

Financial Plans

In most instances where I am sought for meetings with churches I am asked to state my financial requirements, and for that reason I am stating here in this article the plan that I find most satisfactory. It is very simple, but where it is strictly adhered to there is perfect satisfaction all the way round.

1. It should be clearly understood that I have no other way of support, my whole life being given as a venture of faith for the kind of work outlined in this article.

2. It should also be understood that I have my family and other expenses to meet like other men who have their all upon the altar of service.

3. I never require any stipulation of amount to be given for my services. It is altogether a venture of faith.

4. I do require that my traveling expenses and hotel entertainment, and all other incidental expenses, including the singer (if one should be had), be budgeted as far as possible; and at the beginning of the meeting the pastor or some properly designated person make a statement to the church and congregation as to the probable amount needed, and that it must be raised by the end of the second Sunday of the meeting and that no collection be taken after that for this fund.

5. Following the second Sunday, when the incidentals are out of the way, the pastor and his finance committee, or such other persons

as are associated with him in handling the matter, will arrange for the general distribution of envelopes for a free-will offering to me personally, this being continued until the closing on the third Sunday night of the meeting.

This simple plan always leaves everybody satisfied.

This article is intended to set forth in a brief way my conception of our present need, as well as my general plan in meetings. Anyone desiring further information may write me.

Fraternally yours, Len G. Broughton, 1019 West Peachtree Street, Atlanta, Ga.

JULY AND AUGUST MEETINGS

June 30 to July 7, it was my privilege to preach in the meeting with the McCall Creek church. We had good congregations and a fine spirit throughout the meeting. Bro. W. B. Phipps is the very capable pastor of this church.

The first Sunday in July and the week following I had brother W. W. Kyzar with me at Wanilla. The Lord gave us a good meeting. Bro. Kyzar brought very marvelous Gospel messages and the people heard him gladly and in large numbers.

The second Sunday in July Bro. B. W. Walker of Hollandale assisted in our meeting in Bogue Chitto. His preaching was clear and scriptural. The Holy Spirit greatly blessed the ministry of this fine young preacher to the edification of the saints. There were six additions to the church. The meeting lasted only one week.

The third Sunday in July and the week following I led the singing for the meeting with the Pickens church. Bro. Bragg, the fine young pastor, brought the Gospel messages to the enjoyment of all the people. We had large crowds at every service and the spirit was unusually good. This was my sixth or seventh meeting with these good people.

The fourth Sunday in July and the week following I assisted Bro. John Sproles and his church at Heucks Retreat. I brought the messages and brother Sproles led the singing. He is a fine singer as well as a good preacher. He has been pastor of this church for over ten years. Even though the weather was hot we had very fine attendance at all the services. Six united with the church.

August 11 to 16, it was my joy and privilege to be with brother W. A. Roper and his church at McAdams. I was both the preacher and song leader in this meeting. I greatly enjoyed the fellowship with this old soldier of the cross, who has been in the active ministry for a half century lacking one year. The Lord gave gracious blessings here.

HOW EARN MONEY

For yourself, S. S. Class or Society and do a fine Christian work. Sell Scripture Christmas Cards, Helpful Books, Bibles, Scripture Mottoes and Calendars. Good Commission. Pleasant Work. Send for free information.

GEORGE W. NOBLE, Publisher Chicago, Ill., 440 S. Dearborn St. Dept. 2FX



August 18 to 23, I preached in a meeting with Providence church, Franklin County. The inimitable W. W. Kyzar is the efficient pastor of this church. The interest was good from the start. It was our joy to preach to a goodly number of the CCC boys who attended the night services. Several were added to the church.

Joe Canzoneri.

BR

A PATHETIC LETTER By Louis J. Bristow, Supt.

Pathetic appeals are not uncommon in a hospital's mail. Rarely, if ever, does a day pass that we do not get one or more appeals to help poor persons. Recently Pastor J. E. Berkstresser of Sylacauga, Alabama, wrote us about a woman—not a member of his congregation—who is sorely in need of surgical and hospital service. Today a letter came from the good woman's husband which, after referring to my letter to brother Berkstresser, says:

"My means have entirely gone, and I cannot possibly raise any money. I have already paid large hospital fees elsewhere and cannot get any help there. (Certain) churches will help me pay the necessary railway fare to get my wife to New Orleans; but it will be impossible for me to pay any hospital fees. I am just a poor farming pastor of country churches. But I want to get something done for my good wife who has suffered so much. I am appealing to you and the Christian institution you superintend."

"The Christian institution" is dependent upon the Christian chariteis of the Baptists of the South, if it is to assist such cases as this one. But the denomination does not contribute to the charity work of the Southern Baptist Hospital save as I make special appeals for particular cases. I am wondering whether anyone will help this poor pastor's wife? And whether any Sunday school or church will help?

Louis J. Bristow, New Orleans, La.

In a written examination on astronomy one of the questions ran: "What happens when there is an eclipse of the moon?"

One student who was expert at getting out of difficulties wrote: "A great many people come out to look at it."

Morning Joy Coffee

A choice blend of fine coffees, unexcelled since 1890. Packed securely in vacuum. Ask your grocer.

SAVE THE COUPONS

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

No, I haven't forgotten I promised to tell you the story of a strange, foreign flower I had last week. A lady broke it from the vine which covered the front of her porch, a vine with graceful heart-shaped leaves, and gave it to me. It was a large flower, shaped something like a swan or a peacock. The peacock's body was of delicate cream color, and the bird's tail was the flower, flaring out brilliantly. It was like dark figured red velvet, with its cluster of brighter and richer ruby velvet. Some people called it, she said, Dutchman's Pipe, but that was not its real name. Her husband, she told us, was eleven years ago in Ceylon, the big island off the southeastern coast of India, in Asia, and South of China. While there, he South of China. While there, he visited a great Botanical Garden, and found there this beautiful vine and he brought home seed. Well, his wife gave me, besides the flower, a b'g seed pod, and I'm going to plan the seed, and have some lovely flowers from Ceylon. Would you wait till spring? I can hardly

We had good help this week for our October contributions from a fine young man in north Mississipp'. Years ago, a nephew of ours, Edward, lived with us awhile, and went to college. Now he is a middle aged man, and a deacon in one of the churches of Memphis. His oldest son. William, now lives in Clarksdale, Miss., and was married not long ago. William sent me a few days ago a check for \$5.00, "to be used as I deem wise." Well, I deem it wise to use this for Bro. Cormier and our orphans, don't you? We are so grateful to Dr. William Miller. Another letter is from a little girl who certainly writes well for her seven years. We appreciate the letter and especially what she says in the next to the last sentence. I have another letter, a long one, but am keeping it for a surprise for next week. It came to me the day I got home from Magee, and I have been feeling pleased about it ever since. You will be deeply interested in reading it.

Bible Study No. 26: Sept. 26 The Birth of Jesus: Luke 2:1-18 A few months after the birth of John the Baptist, his cousin, the Saviour of the world, Jesus Christ, was born. An order had been given that a census of the world, as they knew it. should be taken. The emperor Caesar Augustus, gave the edict, and every body went to his own town to be registered. Joseph the carpenter of Nazereth went from there to Bethlehem, being of the family of King David, whose city Bethlehem was. Mary, his betrothed wife, went with him. There was a great crowd in Bethlehem, and there was no room for them in a hotel, but they found a place in a stable. There, that night, the Son of God was born to Mary and was laid in one of the stalls prepared

for animals. in the same part of the country that night, there were shepherds keeping watch over their flocks in the fields. Into the stillness of the night came the angel of the Lord, and the glory of the Lord shining upon them filled them with fear. The angel said to them, "Don't be afraid. I am bringing you good news of great joy that is for all the people. For today is a Saviour born in David's town of Bethlehem, Christ the Lord. Here is proof of this for you: you will find a Baby wrapped up and laid in a stall for cattle." Then a host of heavenly beings suddenly appeared, praising God and saying, "Glory to God in

the highest, and peace on earth for men whom He favors!" When the angels had gone back to heaven, the shepherds looked at each other and said: "We must be off to Bethlehem to see this thing that the Lord has told us." They had no doubt that this was true they had heard, and they were anxious to see the Divine Child. They hurried off and found Mary and Joseph, and the baby lying in the cattle's stall. Then they told everybody about the marvelous coming of the angels, and all who heard were astonished at it. But Mary, the baby's mother, treasured all these things in her heart, thought upon them.

Mrs. Mayo's Puzzle No. 31 1. Whose son was Joshua! In what book of the Bible are the Ten Commandments? What was the name of Noah's

4. What flower is better clothed than Solomon in all his glory? -0-

> Wesson, Miss., Rt. 3, Sept. 12, 1935.

Dear Mrs. Lipsey:

We would have written to you sooner, but circumstances have not made it possible.

We hope that all of the Children's Circle members are well and happy. My daddy returned from a meeting at Lake about two weeks ago. My little sister and I have been

staying with my aunt in Webb.

Lura Clark. So glad to have you back with us, my child. We have been think-ing of you all and believe that God will help and bless you all. Thank you for your generous gift of love.

> Wesson, Miss., Sept. 12, 1935.

Dear Mrs. Lipsey: We have been delayed from sending our dues on account of the illness and death of our dear mother. But here we come again with \$3.00 for the orphans. I went to the Delta and stayed a month with my aunt, I just got back Saturday night.

I am in the fifth grade this year. I have a new teacher, Mrs. Paul

Lote of love,

Abbie Miriam Clark. We appreciate so much, dear child, that your family has thought of us and the needs of others in the midst of your sorrow. sending my love to you all.

Slate Springs, Miss., Sept. 17, 1935.

Dear Mrs. Lipsey: I have been planning to write to

you for a long time.

Our school has started and I have to study hard. Mr. George Hammock is my teacher. All of my other teachers have been ladies but I like him just fine.

I have gotten so interested in my books that I hardly ever read the Record, but I'm going to start

reading it again.
I am sending a dime (10c) for the orphans.

Much love, from

Dorothy Ladelle Doolittle Be sure to read our page next week, Dorothy. We are going to have something extra, and you will enjoy it. Thank you for the money.

Slate Springs, Miss., Sept. 14, 1935.

Dear Mrs. Lipsey:
I am a little girl seven years old.
I have a little sister five years old.
I have two brothers. Our names are Waldine, Geraldine, Roger and James. We are staying with Gran-ny today while daddy and mother

are gone to town. We have been eating scuppernongs. I am going to school. I study the third grade. My teacher's name in Miss Opal Langston. I love my teacher so much, and I love you too. I am going to send a dime for the orphan chil-

Waldine Doss. But it was 12 cents you sent, Waldine, and so much the better. Your letter is plain and easy to read. Do keep on loving me. That does us all good, when we hear it. Come again scon.

Olive Branch, Miss., Sept. 20, 1935. Answers to Mrs. Mayo's Puzzle No. 31 Lamech, Gen. 5:28-29.

Older, Gen. 16:15, 21:5. Isaiah. Solomon, I Kings 2:12.

Fannie Mae Henley.

"I REMEMBER" -0-

(Continued from page 9) stand to accuse your conscience till it yields to the entreaties of divine love."

I remember a certain narrow and crooked lane in a certain country town, along which I was walking one day while I was seeking the Saviour. On a sudden the most fearful oaths that any of you can conceive rushed through my heart. I put my hand to my mouth to prevent the utterance. I had not, that I know of, ever heard those words; and I am certain that I had never used in my life from my youth up so much as one of them, for I had never been profane. But these things sorely beset me; for half an hour together the most fearful imprecations would dash through my brain. Oh, how I groaned and cried before God! That temptation passed away; but ere many days it was renewed again; and when I was in prayer, or when I was reading the Bible, these blasphemous thoughts would pour in upon me more than at any other time. I consulted with an aged godly man about it. He said to me, "Oh, all this many of the people of God have proved before you. But," said he, "do you hate these thoughts?" "I do." I truly said. "Then," said he, "they are not yours! serve them as the old parishes used to do with vagrants-whip them and send them on to their own parish. So," said he, "do with them. Groan over them, repent of them, and send them on to the devil, the father of them, to whom they belong—for they are not yours." Do you not recollect how John Bunyan hits off the picture? He says, when Christian was going through the Valley of the Shadow of Death, "There stepped up one to him, and whispered blasphemous thoughts into his ear, so that poor Christian thought they were his own thoughts; but they were not his thoughts at all, but the injections of a blasphemous spirit." So when you are about to lay hold on Christ, Satan will ply all his engines and try to destroy you. He cannot bear to lose one of his slaves: he will invest a fresh temptation for each believer so that he may not put his trust in Christ. Now, come, poor soul, notwithstanding all these blasphemous thoughts

in thy soul, dare to put thy trust in Christ, come cast thyself on him. I have heard that when an elephant is going over a bridge he will sound the timber with his foot to see if it will bear him over. Come thou, who thinkest thyself an elephantine sinner, here is a bridge that is strong enough for thee, even with all these thoughts of thine:- "All manner of sin and blasphemy shall he forgiven thee." Throw that in fatan's face, and trust thyself in

(To Be Continued)

Blue Mountain College -0-

The path of the just is as the

----ER-

shining light that shineth more and more unto the perfect day. Prov. 4:18. With this verse as the keynote and "O, mother, let me walk with thee," as the theme song the members of the B. S. U. Council assembled Saturday, Sept. 14. for the B. S. U. Retreat, lasting through l'orning Watch on Tuesday. The social committee begun work early by opening the retreat with a p'cnic supper on Saturday evening in he dell. Assembled there in the quiet of the evening after supper we listened first to the reports from Ridgecrest, the student revivals. and the Y. W. A. camps, following it up with short reports of the summer spent by each council member. Those days of the retreat were busy days but happy ones, and at 9:30 each evening the council came together for family altar with Miss Mary D. Yarborough, our student secretary, who brought to us each evening of the retreat a cuiet inspirational message as our hearts and minds turned towards God. Those bringing to us beautiful messages relating to our song and verse at morning watch on the mornings were Bettie Pate Gurney, Beulah G. Lee, and Rowena

The B. S. U. Council held openhouse Tuesday in the student room for the new girls on our campus.

On Thursday evening the B. S. U. gave a Japanese lawn party for all students.

Mr. Morrow, representative of the Student Volunteer Movement. has been a recent visitor on our campus and led morning watch Thursday.

We like the looks of our new girls, and everything points to wards a prosperous and glorious year! You'll hear more from us.

Loutie Strickland, Reporter.

"We wish," said the birds, "she could stay right here

BR—

And live in the woods and grow less queer."

"Yes," said the bunny, "and grow more wild;

It must be dreadful to be a child!" -Ex.

checks MALARIA in 3 days COLDS

Salve-Nose Drops

first day. TONIC and LAXATIVE

Rec ducte Cours seals the : to de the s as a

cours

dition

Redfi

recto

"My f

Now Tak

O let

Be

Con

Dec

days

T. U.

fourth

ham.

where

as ou

from

union

sented

ciatio

ty so

may

you p

Why

Read

en in

zine.

"peace

P La in th grew Septe and lia. I

by th pasto Char Septe your chur izatio ion. direc

came Cole elect little

mile Cour Bapt train ning

that

Baptist Training Union

Aim Training in Church Membership

AUBER J. WILDS, General Secretary

CHICAGO STATE OF THE STATE OF

Oxford, Miss.

Jan 100 0 000 1000 1005

in

im.

ant

ind

ine

A11

all

the

and

ov.

ev-

alk

the

neil

for

igh

rly

) c-

per

als,

ng

er.

tar

our

to

rds

ıti-

ng

the

ur-

na.

mo

for

nt.

ur

ich.

to-

us

Jackson, Miss.

Thought For The Week

"My faith looks up to Thee,
Thou Lamb of Calvary,
Savior divine!

Now hear me while I pray,
Take all my guilt away,
O let me from this day
Be wholly Thine!"

Complete surrender brings the
"peace that passeth understanding."

What About That 500!

December 31-January 3 are the days set aside for the Southwide B. T. U. Conference. This will be the fourth of these great meetings and will be held this year in Birmingham. Just a day's drive from any where in Mississippi. We have set as our goal an attendance of 500 from Mississippi and hope every union in the state may be represented. We are asking each associational director to organize a party so that from each association we may have a good attendance. Are you planning to be one of the 500? Why not begin now to plan for it. Read all about the meeting as given in the October B. T. U. Maga-

Wiggins Enlarges Work

Recently the Wiggins church conducted a most satisfactory Study Course. In addition to diploma's and seals being awarded, new copies of the standards were ordered and placed before the unions with plans to develop each union according to the standard program. The outlook, as another result of the study course is a story hour, and an additional Senior union. Mr. H. V. Redfield continues to serve as director.

Pharsalia in Panola Organizes

Last January the people living in the neighborhood decided to organize a Sunday school. This school grew in numbers and influence to the extent that about the first of September a church was organized and the name adopted was Pharsalia. It seems that years ago in the same community there was a church by that name. The church called as pastor brother J. R. G. Hewlett of Charleston. On the third Sunday in September it was the pleasure of your state secretary to visit this church and help them in the organization of a Baptist Training Union. Mrs. W. D. Willis was elected director, Mrs. W. C. Southers became Junior leader, Mrs. Eugene Cole the Intermediate leader, and the B. A. U. president was to be elected later. It was thought that a little later a Story Hour might be started. This church is about six miles southwest of Pope in Panola County. If and when each of our Baptist churches had organized a training department in the beginning of its work, who knows but that ere this the Lord would have come because the mission of the

churches could have been completed through trained, efficient, interested followers. We congratulate Pharsalia on starting off right and we hope the Devil can never persuade them to turn from their determined efforts to give the members the opportunity of developing their talents under the leadership of the church.

Rev. Geo. Gay of Rosedale has been appointed as "transportation chief" in Bolivar County and will lead in having a good delegation attend the Southwide Conference in Birmingham from their association.

Committee Corner

October 6 marks the beginning of a new quarter and of a new B. Y. P. U. year. We have a chance to "turn over a new leaf, to raise ideals, to strengthen purposes, and to make worthwhile resolutions." Let one of your resolutions be "By God's help we will work our committees more effectively and try n every way to make our B. Y. P. U. 'worthy of Christ.'"

Do not plan to do as good work this coming year as you have done in the past twelve months—make it better. Five working committees are necessary.

Our theme this month is "His church a builder of character." Face the facts, is your B. Y. P. U. building strong Christian character? Leaders, presidents, members of the program committee, let's make each meeting a "deep spiritual experience for every member." Remember that the Lord is present in your meeting; rely upon the power of h presence and guidance. Membership committee, we need to truly consecrate our efforts to bringing possibilities into the union where they will have a chance to have their character strengthened. Instruction committee, pray much over your responsibility. Try to build into each member's character a love of the Bible and of Jesus whose story it tells. Plan interesting quiz and reminders, yes, but let every endeavor lead toward building a true appreciation for God's word on the part of every member. Missionary committee, through continual (every Sunday) reminders of the work we are doing through missions and the heart-rending need for our help. inform and inspire every member in tithing and giving gladly to God's work. Social committee, what a challenge is yours to build character in your B. Y. P. U. by a well planned, clean, wholesome social

Now, a practical suggestion: subscribe to and use the B. T. U. Magazine. It is full of valuable helps for every committee. Leaders cannot afford to be without it if they are to keep all committees constantly at work.

Program Committee, since promo-

tion day your union has welcomed some new members. Check the roll and let each group captain make a list of his new group (and the president a list of all the union) classifying according to talents. Let a special check be made to see if there are any who are not Christians. If so, let the Program committee covenant together to pray for them.

Instruction Committee, what about beginning a contest now. Let each group build a house, putting up a part when an average of 75% of the members on that group do their Bible readings that Sunday night. See which group will get the house built first.

THE HORN LAKE BAPTIST CHURCH

The Horn Lake Baptist Church has just recently closed a very joyous and happy associational year with a revival. So it is in the heart and on the lips of each of our members, "Thanks be unto God for His unspeakable gift." Rev. Chas O. Cook, pastor of First Church in Hernando, Miss., was our evangelist. The pastor of the little church, brother Jep. C. Williams, led the singing. The Lord blessed our earnest prayers and efforts and spoke mightily to our hearts through brother Cook's splendid heart-searching messages. We feel fited in that the Lord led us to call brother Cook for this season of revival and we are praying that these flames will not die but will continue to grow. The revival began August 25th and closed Sept. 1st. with sixteen to follow the Lord in baptism and five by letter. Bro. Cook so graciously invited the church to have the baptismal services at his church. Two school buses were used besides several cars going from the community last Sunday to Hernando, Miss. The services were held at 3 p. m. and it was a very joyous and happy occasion. Bro. Jep. Williams baptized fourteen of those that came for baptism, the other two will be baptized later.

Brother Williams was called the first Sunday in March. Soon afterwards eleven young people surrendered their hearts and lives to our Saviour. These were baptized at the Bellevue Baptist Church in Memphis, Tenn., by brother Williams also. Beside these, five additions have been made by letter. besides the five during the revival, making our total 35 additions for the year. Our prayers and efforts are still being extended for those whom we have on our prayer list, praying that the Lord will save them and use us until He comes to call us to our reward and to be with Him in glory.

Though several have had to go to the hospitals for operations and treatments, we are praising the Lord for answering our prayers and not letting the death angel enter our little flock this whole year.

Brother Cook and brother Williams have just closed another revival at Ebernezer church. Brother Cook is the pastor of this little church also and preaches once a month in the afternoon to these

people besides his regular service at Hernando, each Sunday. Brother Williams led in the singing and brother Cook preached. Only one addition by letter, but the Lord blessed us and brought us closer to Him.

Sincerely,

Jep. C. Williams, Pastor, Horn Lake, Miss., First and Third Sundays.

1183 Madison Ave., Memphis, Tenn.

EVANGELINE COUNTRY

Just a word from the Evangeline country, in south Louisiana, the greatest mission field in the realm of the Southern Baptist Convention.

Possibly never, have the prospects been brighter in this great field. The past year has been decidedly the best in the history of the First Baptist Church of Lafayette. This church took in 96 new members, 43 of them being by baptism. We lettered out 26, making a net gain of 70. There is scarcely a service that we do not have one or more come. New converts come in constantly.

The brotherhood of our church is fostering four missions in and around Lafayette. Out of one of these missions we have baptized several.

The college located here, (State school) has 1,030 enrolled this year. This adds to the responsibility, in that we have to look after the Baptist students. We have a CCC camp located in the city. Yesterday we had services there and last night we had more than 30 of the boys in our church.

A new radio station has been located in our city, and even though this city is 70% Catholic, we have been asked to take one hour each month, to broadcast our morning services and one period each week in devotional services.

The good Lord is blessing his people here. To Him be all the praise.

Yours for Him,

J. C. Wells.

TRAVEL BY BUS

- 1. Frequent schedules.
- 2. Low fares.
- 3. Special round-trip rates EVERY DAY.
- 4. Large comfortable buses.
- Careful, competent drivers of character.
- 6. Liberal baggage allowance.

Tri-State Coaches

Jackson, Miss.

THE TEST OF DISCIPLESHIP

"Except a man be born again, he can not see the kingdom of God." If any man be in Christ, he is a new creature: old things are passed; behold, all things are become new.

We may not be able to tell the exact time or place of our conversion, but this does not prove us to be unconverted. Christ said to Nicodemus, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." Like the wind which is invisible, yet the effects are seen and felt, so is the Spirit of God in its work in the human heart. That regenerating power which no human eye can see, puts new life into the soul, it creates a new being in the image of God. If the heart has been renewed by the Spirit, the life will bear witness to the fact. A change will be seen in the character and in the habits. The character of Christ is revealed, not by occasional good deeds, but by the tendency of the habitual words and deeds. It is true that there may be an outward correctness of deportment without the renewing power of Christ. The desire for the esteem of others may produce a well-ordered life, self-respect may lead us to avoid the appearance of evil, a selfish heart may perform generous deeds. By what means then shall we know ourselves, whose side we are on?

Who has the heart? With whom are our thoughts? With whom do we love to associate? Where do we love to go? Of whom do we fove to converse? Who has our warmest affections and our best energies? If we are children of God our thoughts are with Him, and our sweetest thoughts are of Him. We love to associate with His children. We love to go to places of worship and to those places that will be pleasing to Him. All that we have and are is consecrated to Him. We long to bear His image, do His will and please Him in all things. When we yield our whole heart to Him and our whole nature is renewed by divine grace, duty becomes a delight and sacrifice a pleasure. We are known by our fruit-bearing, by the influence we exert. The fruit of the Spirit is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." The things we once hated, we now love; and the things we onced loved, we

There is no evidence of genuine repentance unless it works reformation. A true test of discipleship is that of our daily life—our home life. Sometimes, I am afraid some of us professed Christians let our lives be such that our whole bearing gives the lie to our profession. "Hereby we do know that we know Him, if we keep His commandments." If we restore the pledge, give again that we have robbed, confess our sins and love God and the brethren, we may be sure we have passed from death unto life.

There are two errors against which we especially need to guard. The first is that of trusting to our

own works to bring us into harmony with God. We have no righteousness of our own, nothing in ourselves of which to boast. Our only ground for hope is in the righteousness of Christ, in the blood of the cross. We are saved by grace through faith.

There is no more dangerous error than that belief in Christ releases us from obedience to God. Notice that obedience is the fruit of faith. When we become a child of God the principle of love is implanted in the heart, we are renewed after the image of Him, then the new-covenant promise is fulfilled, "I will put my laws into their hearts, and in their minds will I write them." Obedience is the service of love and the fruit of faith. "This is the love of God, that we keep His commandments." Instead of releasing us from obedience, it is faith, and faith only, that makes us partakers of the grace of God, which enables us to render obedience.

"He that saith, I know Him and keepeth not His commandments is a liar and the truth is not in him." If we abide in Christ and the love of God dwells in us, our feeling, our thoughts, our actions will be in harmony with the will of God. "Little children, let no man deceive you; he that doeth righteousness is righteous." The Psalmist said, "O how love I thy law! it is my meditation all the day."

The closer we come to Jesus, the more faulty we will appear in our own eyes; for our vision will be clearer, and our imperfections will be seen in broad and distinct contrast to His perfect nature. When we think least of ourselves, then God thinks most of us. To know ourselves we must know God and His word. The more our sense of need drives us to Him and to the word of God, the more exalted views we shall have of His character and the more fully we shall reflect His image. We should seek to know Him, get acquainted with Him and cultivate His acquaintance. It is to our interest. God help us to do this. ----BR-

SOME SUMMER MEETINGS

From July 15 through July 20 I was with brother Dewey Metts at Taylor, Miss., in a series of revival services. The Lord was gracious and blessed our efforts with thirteen additions to the church. Bro. Metts is doing a great work here and the prospect for greater and better work looks good as they plan and work for greater things ahead.

On July 22, 23, and 24 I assisted brother O. C. Cooper in closing out their great meeting at Bruce.

alotabs CONSTIPATION

Twelve were added to the church during the four services we attended. Brother Cooper is doing a great work at Bruce. The Lord is smiling on his efforts in a great way. This is their first year of full-time work and it has been a most successful one. The going of this church from half to full-time work marks the beginning of better things in Calhoun County Baptist churches. May others follow.

On July 25 we began a meeting at Satartia, Miss., (Yazoo County) with brother J. L. Sullivan, the pastor. We labored with these good people until August 2: The Lord smiled on our efforts and blessed the church with twenty-three additions. Seventeen for baptism. Bro. Sullivan is doing a great work here and we know of no other church in the State of Mississippi that has such a wonderful missionary opportunity as has the Satartia church. May God lead them on in the realization of their possibilities for Christ.

At Shiloh church in Calhoun County we labored from August 4 to 9. This week was the week of the first primary and, in as much as Shiloh is almost on the county line of Grenada and Calhoun, we had politics a la Grenada, a la Calhoun, and a la State for almost the entire week. In spite of this however, the Lord blessed the church and there were six added during the meeting. Shiloh is one of the older churches in this section of the state and has a great future as well as a rich and wholesome past. This is the fourth meeting that we have held at Shiloh.

We assisted Pastor J. R. G. Hewlett at Paynes, Miss., from August 12 to August 16. It was indeed a pleasure to be associated with the good people of this church and their good pastor. Brother Hewlett is certainly God's man on this great field. He has a wonderful hold on the people and is leading them forward in a most substantial manner. There were 15 added to the church during the services.

Our second meeting at New Liberty, Calhoun County, began on Sunday, August 18 and continued through Saturday, August 24. New Liberty church has been a very strong church in days past and is now beginning to show signs of real revival in interest and work. There is still much to be done in this community and a great opportunity for real service on the part of the church people. We feel that, as a result of the meeting, the church was greatly strengthened and will never be the same again, but will continue to function more effectively for the Master in the days ahead. As a result of the meeting there were 18 added to the church-eleven for baptism.

We praise God for His goodness to us and are grateful that He could use us in this small way to advance His kingdom. We appreciate the opportunity that was ours to work with our brethren in the ministry and the good people of the churches. May God bless and conserve—through the churches—all of the good that was done in His name.

R. B. Patterson





The WORLD CELEBRATES!

The Four Hundredth Anniversary of The English Bible

Probably more Bibles will be Purchased during these twelve months than any former period in history.

TO SATISFY THE MOST EXACTING DEMANDS WE HAVE ASSEMBLED FROM ALL BIBLE PUBLISHERS THE VERY BEST ASSORTMENT OF BIBLES AND TESTAMENTS FOR OUR OWN PEOPLE.

MAIL US A POST CARD AND WE'LL SEND YOU POSTPAID OUR FREE CATALOG OF **Bibles For Every Need**

BAPTIST BOOK STORE
JACKSON, MISS.

On the A majo togethe the Hot

Thursda

Coope the Ins most he of our over th phanage ever be preciati imagina preache we have have no with or 200 Su dents e had p disagre these. T W. M. all. The other 1 known, phanag pleasan proposi were a badly d Throug we hav interest Many o there a feel ki our eff the sto work, t and cor ficial r

Due of Supt to vaca teacher activitie what de Howeve taken t

ciation

are ver

and our

superin

Some Daily V was we plished from d helped new pe faculty cluding Marsh erintendon spe day, Se Traylor

We a
in the
have to
girls fo
Misse
Walker
ginia

ercises.

rful

ling

tial

to

Lib-

ued

lew

lis

of

ork.

or-

art

nat,

the

ned

ain,

ore

the

the

the

ess

He

re-

urs

the

of

and

His

Baptist Home News

COOPERATION

On the Campus: The cooperation on the campus is average or above. A majority of the staff is working together for the best interest of the Home and the children.

Cooperation With the Friends of the Institution: We are having the most hearty cooperation on the part of our people. The people from over the State know about the orphanage work perhaps better than ever before. The expressions of appreciations for our work are the best imaginable. There are almost 600 preachers in Mississippi, with whom we have dealt these five years. We have not had a personal difference with one of them. There are 1,-200 Sunday school superintendendents each year, and we have not had personal unpleasantness or disagreeableness with one of these. The same may be said of the W. M. U. presidents, about 800 in all. The same is true of the 240,000 other Baptists. As is commonly known, when we came to the orphanage there had been much unpleasantness over the removal proposition and other things. There were a great many people who were badly disappointed to say the least. Through the five and one-half years we have undertaken to get these interested in the orphanage again. Many of those have responded, but there are still a few who do not feel kindly toward it in spite of our efforts. Everywhere we take the story of the orphanage and its work, the people are most courteous and considerate. We have had official representation at every association except one, and our people are very considerate of the work, and our representative, whether the superintendent or some one else.

--0---RELIGIOUS ACTIVITIES ORGANIZED

Due to the illness and absence of Supt. and Mrs. O. C. Miller, and to vacation time for many of our teachers and helpers, the religious activities of the Home were somewhat disorganized for some time. However, recently we have undertaken to reorganize these activities.

Sometime ago, we promoted a Daily Vacation Bible School, which was well attended and which accomplished much. About twenty people from different churches in Jackson helped with this project. Several new people have been added to our faculty of the Sunday school, including our day teachers. Miss Sue Marsh is acting as the general superintendent. Recently Dr. Crittendon spoke at the opening. On Sunday, September 22nd, Miss Fannie Traylor spoke at the opening ex-

We are badly in need of helpers in the B. Y. P. U. In the main we have to use our larger boys and girls for the smaller groups.

Misses LaVerne Griffith, Carolyn Walker, Elise Prestige, and Virginia Pierce are doing excellent

work with the Royal Ambassadors. We have daily worship hour in the late afternoon, at the evening meal.

Besides our teachers and staff, those who assist with the Sunday school and B. Y. P. U. are Governor A. H. Longino, Mrs. R. F. Montgomery, Mrs. B. E. Jacobs, Mrs. W. G. Raines, Mrs. J. M. Jofferion; Mrs. Pearl O'Keefe, Mrs. T. J. Alford, Misses Mary Fuller, Elizabeth Alexander, and Mr. Lee Tanner and W. S. McIntosh.

-0-MILLERS MUCH IMPROVED

The Lord's soldiers seem to get wounded in battles for Him, just as other soldiers get wounded. In looking over the casualty list within the last year or so, we find among these people who were wounded in action: Dr. H. M. King of Calvary Church; Rev. J. M. Metts of Water Valley; Dr. R. B. Gunter, and also the beloved Miss Fannie Traylor. For almost a year, Supt. and Mrs. O. C. Miller have been afflicted with too much orphanage. Supt. O. C. Miller was away for two and one-half months recuperating, and Mrs. Miller stayed at the Baptist Hospital for some time. However, they are much improved and are back on the job. They appreciate the many courtesies and considerations shown them during their illness.

-0-LEARN ABOUT YOUR ORPHANAGE

There is one good way to find out what you are enabling us to do for the boys and girls in our charge. Come to see us, and get the facts. We cordially invite anyone to visit the Home, and discuss our program with us. We especially invite those who do not understand why we do certain things and don't do certain things. A great many people do not understand what an orphanage is all about; there are a great many rumors as to what is done and why. There is one answer to all this for the person who genuinely wants to know, and not to find fault or tear down, and that is to come and see for himself, and discuss the matter with us.

We are also glad to have inquiries by mail. We appreciate any suggestions or constructive criticisms. We think this fair enough, and if you hear of some one finding fault with the work, we would appreciate your telling him about this.

We want to say, that we the most hearty cooperation of at least 99% of our people.

-0-SPECIAL PRAYER ASKED FOR ORPHANAGE WORK

We have a very positive conviction that the Lord has called us to be the substitute parents for these precious boys and girls. He has blessed us wonderfully in the work, and is continuing to bless the work we are doing. Our cooperation is good, our people are responding better than ever before. Our people are sympathetic toward us and the work. But we are asking that special prayer be had for the Home and the work at the morning services, Sunday school and church, on Sunday, Sept. 29th. Will you remember the great institution that is doing so much to relieve the distress of humanity, and so much to train these children for Him, in your prayers on this day as well as at other times?

SOME FACTS ABOUT THE **ORPHANAGE**

Within the past three weeks we have had applications to take 48 children. We admitted two children this week. The father has been dead for some time. The mother has been seriously ill for some time. The church in the community hired a colored woman to look after the family. The mother died this week. The children had no home, but the one we provided for them. The Methodist Home also took some of the children. These two great institutions certainly contribute to the welfare of mankind and the glory of God.

Our procedure is such that we get only the most destitute children. The local church officials also approve our admission of the children. So that we do not have any children except those approved by local Baptist leaders. In brief, this procedure is as follows: Some one writes us asking us to take the children. We make inquiry as to the circumstances. If at least one of the parents is dead, we investigate the case. If we find the children destitute, and need to be in the Home, we ask the leaders of the church, the pastor, the Sunday school superintendent, W. M. U. president, etc., to approve the admission. If they do, and we can admit the children, we take them. Do you know of a better procedure?

A good, Christian lady came by this afternoon. She had with her a mother and little boy. The mother and her son, slept in the depot last night. She and the son did not eat last night, and did not eat this morning, until the good Christian lady, saw that she had something to eat. There is too much food in this country, so much we destroy it and waste it. There is a lot of wealth in the country. But still a widow and her child sleep in a depot, and do not eat supper and breakfast.

"VISIT YOUR ORPHANAGE DAY," SEPT. 29th

In order for our people to unerstand the work being done with and for their children, we are anxious for them to visit the Home and discuss the work with us. We have set aside Sunday, September 29th, as a special day for that purpose. There will be a program in the afternoon, people will go through the buildings, and we will answer questions asked. We would like for every church to send representatives from each group, W. M. U., B. Y. P. U., Sunday school, etc. If you cannot visit then, you are asked to come at any convenient time, and go into our program with no.

DISCIPLINE IN THE HOME

Everywhere our children go, the people with whom they associate are very enthusiastic as to the training and discipline shown by these children. A frequent statement made by parents who know our children is that they wish their children were as well trained as ours are. When we came to the Home there were at least 20 to 30 boys and girls regarded as behavior problems, boys and girls who did not respond to good teaching and who could not behave properly. At the present we do not have more than four or five such children. Some of the happiest experiences of our life have been in helping boys and girls to find their better selves. We have seen several boys and girls completely made over, and become very high type young people. Our method is not to undertake to "beat" them into proper behavior, but rather to talk, teach, and reason them into social behavior. At times we resort to physical punishment. Frequently we deprive them of privileges. It is not our aim to suppress the children, to cower them, to destroy their self confidence. Rather it is our purpose to teach them the right, to let them understand they have a friend in us, that we are their substitute parents. But even parents would frequently punish, and reprimand. The typical orphanage way is to command, and see that it is done. Ours is to lead and teach them into the right. Many of our boys and girls stand up well, and have stood up well out in the world under such instruction. It is also true that many of our boys and girls have not had opportunities for proper teaching before coming to the Home. This cames the job a more difficult one, and gives us more sacred opportunities. -0-

EDUCATING THE CHILDREN

We assume that every one expects us to send the children to school. We thank God for our system of public education, wherein every child whether rich or poor may have a chance to develop the talents God endowed him with to the end that he may grow to be a more intelligent and useful citizen. But did you ever stop to think of the tremendous task of sending such a group as ours to school? Books in the amount of \$700.00 to \$800.00 have been bought within the recent weeks. We already had a great many books, but there were a great many changes. Then there was a time when almost all our children were in the lower grades. We still have a great many retarded children who did not have a chance to go to school before coming to us. But we have a great many children advanced as far as they are supposed to be. In fact there is a greater number of children in the advanced grades, as they should be. than ever before. Books for these children cost a lot of money. Another item is that of lunches. those children who attend the Jackson schools, lunches will cost almost a \$1,000 for the term. Then there is the item of paying teachers salaries for one month, as we have been forced to do for many years. All this, plus clothes and other necessities, make our schools cost us several thousand dollars annually.

B. S. U. Department

Mind and Soul for Christ's Work
M. S. C. W.

A hearty Christian welcome was extended to every Baptist studen during the Orientation period last week. Besides the personal contacts which every B. S. U. Council member sought to make with new students, there were committees for meeting trains and buses and helping new students and freshmen in all possible ways. The Baptist leaders came early in order to be on the campus when the students arrived. and get the B. S. U. work under way effectively as soon as possible. Attractive small folders containing information about the Baptist organizations and activities on the campus were put in the rooms of all Baptist students, along with B. S. U. calendars and Sunday school

On Thursday, Friday and Saturday afternoons during Orientation Week "Open House" was held at the Eaptist Workshop for freshmen and new students. Many were reached and interested in the B. S. U. work through these visits. All the members of the council were present, acting as co-hostesses, under the genial, friendly leadership of Miss Taylor, student secretary, and Katheryn Backstrom, B. S. U. president.

On the first Sunday morning, Paptist students were on hand to go to church and Sunday school with Baptist freshmen and new students. In the early opening program the B. S. U. Council was presented, with Dr. N. B. Armstrong, faculty advisor, leading the devotional on "What You Can Mean to the Religious Life of the Campus."

On Sunday night the B. Y. P. U. attendance was splendid. A special program was given under the direction of Ruby Nell Gooch, emphasizing the right choices a student should make at the beginning of the college year.

Many of the Baptist students have already joined the church here, and prospects are bright for a good year in Christian service on the campus. Headquarters for the Baptist work is the Baptist Workshop, where students are always welcome. They are cordially invited to drop in at any time, and urged to feel perfectly at home. This welcome is given not merely to attract numbers, but in a sincere desire to meet the great spiritual need in the lives of young women, and to fill the gap caused by the absence of the home church.

Mississippi Woman's College B. S. U. News

Mississippi Woman's College is moving in full stride toward the high-road of successful B. S. U. work for the year 1935-1936. The following officers have begun to plan and to execute plans for this year's work: President, Roma Fay Vinson, Seminary; 1st Vice-President, Jewel Adams, Tupelo; 2nd Vice-President, Ora Lee Wells, Atmore, Ala; 3rd Vice-President, Delois Nordan,

Forest; Secretary-Treasurer, Evelyn Knight, Mt. Olive; Reporter, Hallye Gene Hart, Lucedale; Sunday School Superintendent, Sallie Mitchell, Magee; Publicity Chairman, Elizabeth Ann Cooper Tylertown; B.T.U. Director, Grace Guest, Cumberland; Y. W. A. Director, Mildred Breland, Hattiesburg; Life Service Band, Gertrude Polk, Clem; Student Representative, Mary Lee Cooper, Tylertown; Student Secretary, Miss Alene Harris, Texas; and Faculty Adviser, Mr. R. F. Bass, Hattiesburg.

The B. S. U. Council Retreat on Thursday, September 12, at the city Y. W. C. A. Auditorium, constituted the first meeting of the year. The theme was Faith—"the substance of things hoped for, the evidence of things not seen." Delois Nordan gave a very inspiring talk on the tangibility of God to men, although He remains unseen. She illustrated her talk with examples of God's tangibility through His works.

Following a song and prayer, the girls repaired to the kitchen of the Y. W. C. A. to conduct and eat a most delicious chili supper.

On Friday, September 13, the students of M. W. C. were honored at a reception given by Immanuel Baptist Church at the home of the pastor, Dr. H. L. Spencer. The receiving line included Dr. and Mrs. Spencer, the deacons and their wives, and the officers of the W. M. S. circles of the church. Punch and cake were served during the reception.

Saturday, Sept. 14, was Rush Day for the four campus B. T. U. organizations—the Winnie D. Bennett, the J. L. Johnson, the A. L. O'Briant, and the Tully McCrea Unions. Tags of various colors were used for the pinning of members, and were in evidence throughout the day. The J. L. Johnson Union pinned the largest number of new members.

On Saturday night the four unions gave a Tramp Party at which the old and new students were entertained. Such a bunch of bums! The campus looked like convention city for the annual hobo retreat. The bums elected a leader, and under her direction, succeeded in begging buns from a near-by facultymember's house. But what good is a bun without a weiner? Off again they went on a begging spree and luck went along. Weiners and mustard in abundance were found at the pastor's home. Need I say there were none left? This is college, you

—H. G. Hart, Reporter

Mississipp College B. S. U.

Hello, everybody! Mississippi College Baptist Student Union is back in these columns with just lots of news and plans.

Two bus-loads of Mississippi College and Hillman College students, totaling over fifty students, made

the eight hundred mile trip to the Southern Baptist Student Retreat at Ridgecrest, N. C., last June. Prospects for a delegation of any considerable size seemed rather slim at the beginning of last seasion's Ridgecrest drive in the two Clinton schools. Tentative arrangements were first made for some 25 students from the two schools. Earnest, sincere prayer, augmented by definite, untiring work changed things. Along toward the close of the drive, a much larger bus than had originally been thought necessary was engaged. Then, at the last, when nearly twenty students of Hillman College arranged to make the trip, it was necessary to engage a second bus to carry them.

Ridgecrest! Students who have been there during the Student Retreat-the largest meeting of its kind in America-associate worlds of meaning and reverence to that word. Combining devotion with recreation, praying with playing, spiritual and physical mountain tops -all this and much more is typical with Ridgecrest. Incomparable, lovable Ridgecrest! Our fifty students of the Clinton schools received inspiration and spiritual recreation there. What that meeting will mean because of its effect on those students alone, only God knows.

At Mississippi College, religious officers who will make up the B. S. U. Council during the following year are selected at the close of the session. In this way, religious activities can be started off with the first day of school—and are.

This year, for the first time, it was though expedient and wise to ask all members of the B. S. U. Council to gather for a period of devotion, worship, and study for a few days previous to the opening of school. Accordingly, six days before registration began, and three days before any other students were scheduled to arrive on the campus, nearly all of the officers of the religious activities on the M. C. campus were present in Clinton. For over two days prayer was stored up, spiritual power was amassed, and lives were re-dedicated and reconsecrated. Taking I Corinthians 6:19, 20, as their theme passage, the councilmen pledged themselves anew to keep their bodies temples of the Holy Ghost, realizing always that Christ's blood had purchased their whole beings.

Mississippi College has just been through its greatest opening, spiritually speaking. Many say that this reat was the determining factor. Whether or not that be true, it is safe to say that there will be other meetings of this sort in the years to come.

In Clinton there are more opportunities to tell the gospel story effectively and to good purpose, probably, than in any other Mississippi town. The students of two colleges afford wonderful possibilities; the large public schools offer untold opportunities; the people of the town present a splendid field for work. For this reason, then, the annual revival is looked forward to with much interest every year.

This year, with the thrill of the

special student revival which was held in the local church at the close of the past session still with them, students of both colleges are anxiously, definitely, and determinedly praying for the outcome of this revival. Prayer-mates, noon-day prayer meeting groups, mid-week prayer meeting groups, individuals -all are earnestly and sincerely asking God's blessing upon the Clinton meeting. Dr. B. L. Davis, pastor of the Brookhaven church, is to deliver the special messages. Will you join in praying that this revival will mean much to the students and townspeople of Clinton?

The Sunday School Board publishes monthly, during the nine months school session, a magazine for the Baptist students in our Southern colleges and universities. Appropriately called The Baptist Student, it presents a complete and interesting picture of the student life on our Southern campuses. Interesting articles and features written by denominational leaders characterize the publication.

Mississippi is annually assigned a definite quota of subscriptions. If you would like to keep in touch with the various colleges of our Southland and at the same time help Mississippi students reach their allotted quota, please mail your name and address, together with seventy-five cents to Chairman, Baptist Student Drive, P. O. Box 85, Clinton, Mississippi. Your subscription will be appreciated, and you will appreciate having subscribed.

B.T.U. ATTENDANCE SEPT. 22nd

Jackson, First Church 207

Jackson, Grif. Mem. Church 207

Jackson, Parkway Church 76

Jackson, Parkway Church 76

Jackson, Northside Church 41

Meridian, Highland Church 208

Brookhaven, First Church 188

Clarksdale Baptist Church 114

Laurel, First Church 150

Laurel, West Laurel Church 178

West Point, First Church 123

Springfield Baptist Church 68

Beginner (who had never fished before): Oh, I've got a bite. Now what do I do?"

Fisherman: "Reel in your line."
Beginner: "I've done that. The fish is tight against the end of the pole. Now what do I do?"

Fisherman (disgusted): "Climb up the rod and stab it!"—Ex.

Wintersmith's Tonic

Not only the old reliable remedy for

MALARIA

in all of its forms, but

A Good General Tonic

which stimulates the appetite and helps restore the strength.

SED FOR 65 YEARS

Reserves serves serves

Gree warn ited hour of the have On ty w Soon to to hard "Mis I pr

grou

home

frien

more Tw hono in the They paste Nort bank La., social doing of the transfer of

"B"
that
me r
will
pour
room
devo
stroy
your

field

shall

the and Born gree Hatt village of the

porte as or of th presi sippi bored was :

in si serva

and and for l